

THE
Christian Education
OF
CHILDREN.

According
To the Maxims of the
Sacred Scripture, and the
Instructions of the Fathers
of the Church.

Written and Several times Printed
in French, and now Carefully
Translated into English.

*London, Printed for Henry Brome at the
Gun at the West End of S. Pauls, 1678.*





THE
Authours Address
TO HIS
SISTER.

My Dearest Sister,

SINCE God would so have it
that I should partake with
you of the goods of Nature,
and that our common Birth per-
mits us not to have any thing of
Particular in the advantages of
the World ; I hope he will please
to accept the desire I have to ex-
tend this right to the Goods of
Grace,

Grace, and that he will approve of my making you partaker of what I could gather in the Books of the Church, whereby I have reserved nothing from a person whom he hath rendred so dear unto me.

Nor can I believe that the World it self, notwithstanding that it is accustomed to disapprove the doings of them who have abandoned it, can condemn this. For if people take it not amiss, that such as love one another by motives of Interest, and for the Goods of this life, should make use of these Goods to give pledges of their love to one another: why should it be any wonder, that they who are linked together by

ve a friendship which is totally disen-
of gaged from the Senses, should
ks employ Spiritual things to testify
ve reciprocally to each other their
on true affection.

Imagine not therefore, my
Sister, that this *Book* is the effect
barely of a natural Love, which
gives me entrance into all your
Interests. I am excited to write
unto you by more holy and more
powerful motives : it is no longer
lawful for me to act meerly by
them of Nature. And having
drained all that this Work in-
cludes from the Well of the Sa-
cred Scripture, and from the Wri-
tings of the Fathers of the Church,
I may assure you that I have the
least share therein,

You

You therefore are not to make any Reflection upon him who presents it unto you ; but apply it to your self singly for the enriching of your Soul with the Virtues which are here discovered unto you, and which God demands of a Christian Mother.

Consider, that you can give him no greater proofs of your Love and of your Fidelity, than to bring up your Children according to the Laws of the Gospel and the Counsels of the Fathers of the Church ; and that you cannot offer to him a sacrifice which will better please him, than to consecrate them to him by a holy Education, since they are the better part of your self ; nor is there any
thing

thing which can more move him to pour forth upon you and upon them his blessings, than the care you shall take to instruct them in his Fear and in his Love, and to let all the World see, by engaging them to imitate their Heavenly Father, that you look upon them as his Children.

'Tis to help you in this laudable designe, that I have begged of our Lord Jesus Christ so much light as was necessary for me, to observe in the sacred Scriptures and in the Volumes of the Fathers of the Church, those Maxims which ought to be followed in the Education of children: that I have instantly besought him to inspire me with such choice Advices as he would

would have me draw from thence to propose them to you, if he would please to make use of me, altogether unworthy as I am, to give you the knowledge of what your children stand in need of, and of his designs upon you and upon them.

Consider then, if you please, this little Work, as a Collection of what is most holy and most pure in the Doctrine of the Church, touching the Subject it treats on. I have done no more than joyn the passages to one another, And if there are some Propositions the Authours whereof are not cited, it is because they were included in the Principles which I have established upon the
authorities

authorities of these great Saints.

Nothing now remains, but to send up to God my Prayers, that what I have done to discharge my Conscience, may not make yours criminal, but rather that he will effect by his Grace, that by putting in practise these wholesome Maxims and Advices which I offer you, you may happily experience that which St. *Jerome* avers, *That the health and happiness of Children turns to the Glory and to the Advantage of their Fathers and Mothers.*



THE
Authours Advice
TO THE
READER.

T*His Treatise of the Christian Education of Children, was Composed Eight or Nine Years since by a Churchman for one of his Sisters, who was engaged in Marriage. He only proposed to himself in composing it, to assist that person in particular, and to instruct her*
how

how she should worthily acquit her self in one of the principal Obligations of the estate to which God had called her, which was, to bring up her Children in the Fear and love of God. But in process of time, this Treatise having been seen by several of his Freinds, who judged it very proper to be made publick; the Respect and Submission he had to their Opinion, obliged him to apply himself to render it fit for all Parents.

Herenpon he added several Advices and many Maxims, which he conceived might be to them profitable; and in general he endeavoured to accomodate to all sorts of

conditions, and to all manner of persons, whatever is herein contained.

He hath moreover studied to present to all Fathers and to all Mothers, certain Rules, which they may observe in the several ages of their Children; and it may be said, That if they apply themselves, as they ought, to the Truths proposed to them in this Book; they shall finde all that can contribute to render their Childrens Education conformable to the Rules of the Gospel.

They who are not yet engaged in Marriage, may here also learn with what spirit they ought to undertake that State of life, and how great, difficult, and

and sublime are the Obligations thereof.

They who have renounced the State of Marriage to embrace that of Religion, may here finde great subjects to praise God ; in that he hath not permitted them to enter into a condition, wherein it is so hard to acquit themselves of their duty.

Finally, all they who are encharged with the Education of Children, and who consequently do hold the Places of Fathers and of Mothers over them, shall here finde the lights and succours, which are necessary to acquit themselves as they ought.

Some perhaps will judge that we have too much descended into particulars in some places: but the Authour conceived, that his designe being to prescribe Rules, not of Speculation but of Practise, he could not enter too far into the particulars; and that he himself ought to make some application of the Maxims he proposes, to the end they might more easily be reduced into Practise by such as have a minde to follow them in the conduct of their Family.

It is to be hoped that God will bestow his blessing upon this Book, because a very special care hath been taken that
it

*it should contain nothing which
is not drawn from the two most
pure Fountains of Truth, which
are; The Sacred Scripture, and
the Works of the Church-
Fathers.*

THE Approbation of the Doctors.

THe Education of Children, is one of the things of greatest importance in the World. The Pagans looked upon it as the only good of the Common-Wealth ; they applied thereto all their cares, and they composed Books upon this subject which are not the least considerable of Antiquity. Which notwithstanding, one may say, that all their Solitude, and all their diligence proved unprofitable : They sought a good which was impossible for them to discover : The darkness of Paganism hindred them to acknowledge Virtue : and in instructing others, they could never frame to themselves any other than a gross Idea thereof, and a shadow far distant from the Verity. But the School of Christianity ought to be replenished with Masters much more clear-sighted, and illustra-

ted

ted by the Lights which shine from the Fire enkindled in the Souls of the Faithfull by the Grace of Christ Jesus. The sacred Scriptures and the works of the Fathers furnish the Matter and Form to make people truly good : and there may be found all the precepts which are necessary to instruct Fathers and Mothers in what they ought to teach their Children. The Author of this Treatise is assuredly of the number of these excellent Masters : His Piety and his Learning sparkle out (without Ostentation) in all the passages of his Book. We have read it with all possible exactness, and we judge it very profitable and very necessary to be published, &c. Given at *Paris*, the 24 of *February*, 1666.

T. Fortin.

Boileau.

THE



THE CONTENTS.

The Preface. Page 1.

Chap. I.

Of the Excellency of Christian Marriage. pag. 6.

Chap. II.

That the Education of Children is one of the most considerable employs of Christianity : And of the first error which causes it to be neglected ; which is the mean Idea men have of the Christian Life. p. 14.

Chap. III.

Of the Second Error which causes a neglect of the Education of Children ; which is , the little care Parents take to preserve them in Innocence. p. 25.
Chap.

The Contents.

Chap. I V.

How highly Fathers and Mothers are interested in the Christian Education of their Children : and in particular of what importance it is to Mothers. p. 30.

Chap. V.

Wherein particularly consists the Obligation which Fathers and Mothers have to endeavour the Christian Education of their Children. p. 42.

Chap. VI.

With what Dispositions they are to labour in the Christian Education of their Children. p. 50.

Chap. VII.

What Ideas or Forms they ought to propose to themselves for their imitation in the Christian Education of Children. p. 68.

Chap. VIII.

An Introduction to the Maxims, which Christians ought to follow in the Education of Children. p. 77.

Chap.

The Contents.

Chap. IX.

*The Maxims which ought to be observed
to render the Education of Children
Christian.* p. 84.

I. Maxim.

Drawn from the sacred Scripture. p. 85.

II. Maxim.

Drawn from S. John Chrysoſtom. p. 88.

III. Maxim.

*Concerning the manner how Parents are
to love their Children.* p. 95.

IV. Maxim.

*Concerning the care they ought to take
to diſintangle Children from the
World, and to inſpire into them
Chriſtian Sentiments and Feelings.*
p. 98.

V. Maxim.

*Concerning the ſearch they ought to make
of the predominant inclinations of their
Children.* p. 102.

VI. Maxim.

Touching the Inſtruction of Children.
p. 104.
VII.

The Contents.

VII. Maxim.

Touching the Motives whereby to engage Children to labour, and to do what one desires of them. P. 112.

VIII. Maxim.

Touching the care Parents ought to take for their Childrens health, and of what concerns their Bodies. P. 117.

IX. Maxim.

Touching what is particularly to be avoided in conversation before Children. P. 120.

X. Maxim.

Touching the Corrections of Children. P. 122.

XI. Maxim.

Touching the differences and disagreements which Children ordinarily have with the Domesticks, and the liberties they take with them. P. 125.

XII. Maxim.

Touching the freedom which is to be given to Children to express their thoughts and opinions. P. 128.

XIII. Maxim.

Touching the Patience wherewith Parents are

The Contents.

are to support their Children, and to moderate their resentments of injuries received from others. P 132.

XIV. Maxim.

Touching the Equality, which Parents are to keep among their Children. P. 140.

XV. Maxim.

Touching the Lodging of Children. P. 150.

XVI. Maxim.

Touching the Complacency which Parents have in their Children. p. 151.

XVII. Maxim.

Touching the Plays and Recreations of Children. p. 152.

XVIII. Maxim.

Touching what Company ought to be permitted to children. p. 155.

XIX. Maxim.

Touching the care which is to be taken to induce children to do what they ought to their Fathers. p. 160.

Chap. X.

Important Advices for the Christian Education of Children. p. 165.

I. Advice.

The Contents.

I. Advice.

Concerning the Exercises, and ornaments of the world. p. 165.

II. Advice.

Touching worldly Songs. p. 183.

III. Advice.

Touching Romances. p. 194.

IV. Advice.

Touching Balls, Dancings, and publick Meetings. p. 203.

V. Advice.

Touching Stage-Plays. p. 218.

VI. Advice.

Touching Gaming, and against the Wantonness and Idleness of Worldlings. p. 246.

VII. Advice.

That in the Education of Children Parents should particularly propose to themselves, to induce them to consecrate themselves to God, and to serve him. p. 280.

Chap. XI.

At what Age these Maxims and these Advices ought to be applied. p. 303.
Chap.

The Contents.

Chap. XII.

*That these Maxims and these Advices
are principally to be followed in the
Education of such Children as are de-
sign'd for the world.*

P. 317.

Chap. XIII.

*The means which facilitate the applicati-
on of these Maxims and Advices in
the Christian Education of Children.*

P. 326.

The I. Means.

Speech, Words, or Discours.

P. 327.

The II. Means.

Lecture or Reading.

P. 352.

The III. Means.

Example.

P. 364.

The IV. Means.

Prayer.

P. 371.

Chap. XIV.

*What is most opposite to the application
of these Maxims and these Advices
in the Christian Education of Children.*

P. 394.

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The Christian Education Of CHILDREN.

The Preface.

NOthing is more common among men than Marriage, and nothing is more unknown than the Duties of this so common a condition: The *major* part of them who engage themselves therein look only on its outside, and on that which it hath of carnal and terrestrial, and they do not at all inform themselves either of the obligations which it includes, or of the extreme difficulties there are to acquit ones self Christianly therein. They embark themselves

B and

and enter upon this voyage of their whole lives, without knowing whether they go, or what course they are to steer : and contracting an undissolvable alliance with a strange person, they scarcely know him, who must be not only the Companion of their happiness or unhappiness in this life, but who must be one of the principal causes thereof, both in this life, and for all Eternity.

To embrace solemnly a Regular life under the Obedience of a Superiour chosen among many for his Virtues and for his good qualities, there must be at least a year of triall according to the Ordinance of the Church: but to have a Maid rank her self under the Obedience of a Husband, and take upon her the charge of a Family, (which requires almost the submission of a Religious person, and the prudence of a Superiour), they fancy that no time is too short; they conclude these kinde of affairs in the space of a Month or Fifteen days, without

without making reflection upon the dispositions and upon the qualities the persons have to acquit themselves of these Duties.

Yet when they are once engaged, there is no more means left to give back. They must keep on to the end of their earthly pilgrimage, and satisfy the duties of their condition, or renounce their salvation. They may well repent themselves of the rashness of their engagement, but they are no longer free to change it. Wherefore they who finde themselves thus tyed up, seeing that God forbids them to disengage themselves, ought to believe that 'tis his will they should remain in that State, in whatever manner they entred into it; and that they should sincerely apply themselves to know and to practice that which he demands and expects of them.

The knowledge of these Obligations which the light of God gives to some Souls, which are thus engaged

without having maturely considered of it, is for them in some sort the beginning of their Vocation. For if one cannot say that they were called to the State of Marriage, yet one cannot doubt but that at least they were called in Marriage ; and that suffices to move them to remain therein in peace and repose, according to the advice of St. Paul : *Let every one remain in the Vocation and in the State to which God hath called him,* 1 Cor. 7. 20.

All then they have to do, is humbly to adore the designs of God upon them, to content themselves with the measure of grace he gives them ; and by not hiding from themselves the difficulties and the obligations of their State, to resolve to accomplish faithfully whatever God appoints them.

Now if the persons who have slightly engaged themselves in Marriage are obliged not to hide from themselves the Difficulties and the Obligations of that Estate : they who

as you, my Sister, have not embraced it, but after many Prayers and serious Reflections ; may they neglect them without being unfaithful to the lights and to the graces by which God hath made them conceive the Hope of being sanctified therein, by accomplishing the things which he exacts of them ?

Wherefore to be in a condition to practice them yet more perfectly than you perchance have done hitherto ; you must quit all humane sentiments and feelings, and raise up your self above all the low and carnal aspects which people have ordinarily of Marriage, to the end you may enter into the sentiments of Christ Jesus, and into the designs he had in exalting this humane alliance to so high a dignity.

CHAP. I.

Of the Excellency of Christian Marriage.

ONE of the principal reasons which induced the Saviour of the world to place so great a dignity upon the humane alliance of Marriage, was the will he had to sanctify by this means the generation of Children, and to give to married persons the necessary graces to apply themselves holily to their Education. For, as *St. Augustin* observes, *The will of faithful people not determining it self in Marriage only to put Children into the world to dye; but to the end that they being born again in Christ Jesus, may receive eternal life: how could they have acquitted themselves of this Duty with greater ease, than in receiving (when they contract this holy alliance) the particular grace which our Lord hath annexed to it,*
and

and which he hath merited for them by his Passion? 'Tis by this grace that Marriage hath been re-established in its first dignity, from which it was fallen after sin, in the law of Nature, and in the law of *Moses*: And it is by it, that the natural love, (which married persons bear to one another,) hath been perfected, that the indissoluble union of their hearts hath been strengthened, and that all their actions have been sanctified.

The 2d. Motive which induced Christ Jesus to exalt the Marriage of Christians, was, that he might give us an exterior sign of the infinite love he bears us, and of the strict Union he hath contracted with the Church which is his Spouse: so that the principal glory of them whom he unites by this sacred knot, is the honour they have to represent perfectly unto us this Divine alliance. This is that which *St. Paul* admirably expresses in his Epistle to the *Ephe-*

fians in such terms as I could wish could be engraven in the bottom of your heart, and which I conjure you to keep continually in your Memory.

Let the Wives, (says this Apostle) *be submitted to their Husbands as they are to God : for the Husband is the Head of the Wife, as Christ Jesus is the Head of the Church which is his Body, and whereof he is the Saviour. Wherefore as the Church is submitted to Christ Jesus, so Women ought to be submitted in every thing to their Husbands : And you Husbands, love your Wives as Christ Jesus hath loved his Church, and hath delivered himself to death for her, to the end he might sanctify her after he had purified her by the Word in the Water of Baptism, and that she might appear before him full of Glory, having neither blemish, nor wrinkle, nor any such like thing, but being holy and irreprehensible. Thus Husbands ought to love their Wives as their own Bodies. He who loves his Wife loves himself ; for no one hates his*

own Flesh, but nourishes it, and entertains it as Christ Jesus doth his Church, because we are the Members of his Body, making a part of his Flesh, and of his Bones. And 'tis for this that it is sayd in the Scripture, that a man shall abandon his Father and his Mother to live with his Wife, and that of two which they were, they should become one self-same Flesh.—Thus let every one of you love his Wife as himself, and let the Wife respect and honour her Husband, Eph. 5. 22. &c.

You see by this, my Sister, that St. Paul, makes a continual Parallel of Jesus Christ and of his Church with the Christian Bridegroom and his Spouse; that he concludes the Duties of the Wife towards her Husband, and the Duties of the Husband towards his Wife, of the Submission which the Church hath for Christ Jesus, and of the Grace which Christ Jesus communicates to his Church; and that he gives no other Idea or Form of the mutual Love

Love or Fidelity which they owe to one another, and of the indissoluble Union which ought to be between them, than the Love which Christ Jesus hath for his Spouse, than the Fidelity which this holy Spouse hath for Christ Jesus, and than the Union which he would have with the Church by rendring her his Body.

Must we not then aver after this great Apostle, *Ephes. 3. 32.* That surely *Marriage is a holy Institution in Christ Jesus and in his Church* : and that it is honourable in all, *Heb. 1. 4.* that is to say, as the holy Fathers explicate it, in all its parts.

Yes, my Sister, you ought to have a high esteem of the state to which God hath called you, because in like manner as it was he who having drawn *Eve* from the side of *Adam*, our first Father, gave her to him for his Spouse; 'tis also he who by his invisible hand hath tyed the
knot

knot of the sacred cord of your Marriage, and who gave you to your Husband.

You ought to do it, because God intending to multiply Souls which may bless and praise him to all Eternity, hath done you the favour to make choice of you to cooperate by the production of your Children and by their Education to so great a work.

You ought to do it, because Christ Jesus by his presence at the Marriage of *Cana in Galilee*, has sanctified all them which are to be celebrated among Christians.

You ought finally to do it, not only because there are so many holy persons in the Old and New Testament who have lived most saintlike in Marriage, but also because the Mother of Christ Jesus the most pure and most innocent of all creatures was engaged in the bonds of that indissoluble alliance which you have contracted.

But

But above all, my Sisters, you ought to esteem your self happy, in that your Marriage is the image of that of Christ Jesus with his Church ; in that he hath permitted you, and even ordained you to consider your Husband as the Church doth Christ Jesus, to have for him all the tenderneſs and all the Submission you are capable of, as the Church hath for Christ Jesus ; to leave your self to be conducted by his Spirit, as the Church leaves her self to be conducted by the Spirit of Christ Jesus, to enter into all his affections & into all his sentiments, to partake with him of all his pains & all his afflictions, as the Church doth them of Christ Jesus ; and not to wear outward Ornaments, nor make use of affected dresses but as far forth as he permits you, as the Church hath no more splendour and glory than what Christ Jesus communicates unto her.

Now if the Patriarks and the Israelites esteemed themselves very much
honoured

honoured in having Children, because the people of God were thereby much augmented; that they hoped the *Messias* might be born of their blood; and that they might perhaps have the advantage of affording him a Father or a Mother: what Glory may not you expect by furnishing to Jesus Christ subjects of his Mercies, and by putting into the World Children who may become the Members and the Brothers of the Son of God? However you will merit this Glory, my Sister, and at the same time will acquit your self of the principal Duties of the state wherein you are engaged, if you apply your self seriously to give your Children a truly Christian and Holy Education, having first laid aside the false Lights and pernicious Errours, which are the cause why the *major* part of Fathers and Mothers neglect the Education of their Children, and that they have no other *Idea's* than such as are altogether Carnal, and as remote from

from the excellency of the estate to which they are called, as Heaven is from Earth.

C H A P. II.

That the Education of Children is one of the most considerable employs of Christianity: And of the first Errour which makes it to be neglected, which is, the mean Idea Parents have of the Christian Life.

THat which makes Parents conceive ordinarily a low *Idea* of the Education of their Children, is, that they themselves have a very mean *Idea* of the Christian Life. And thus as the Life they propose to lead hath nothing of hard and painful, because it is all low and carnal, they do not also apprehend any great difficulties in the conduct of children, because they have
not

not for them any more noble and more heroick aims than they have for themselves.

It is therefore necessary, in order to know what it is to Educate Children Christianly, that it be understood in the first place what it is to live Christianly; and above all it is necessary to be rid of an Illusion which deceives the greatest part of the World, persuading it self that none but Religious Persons are called to Sanctity; and that the common Life of Christians hath nothing that is labourious or painful.

To convince you of the contrary, it sufficeth, my Sister, to make you observe that the state of Christianity is a state of Sanctity and of Innocency; that all they who make profession thereof, ought according to the express words of the Gospel, *to be perfect as their Heavenly Father is perfect*; *Mat. 3. 48.* and as * St. Chrysostome well observes, that there ought to be no

* Chrysost.
cont. vit. vit. a.
Mon. l. 3.

other

other difference between the Religious and them who live in the World, but only that these engage themselves in the bonds of Marriage, whereas the Religious conserve all their Liberty, and have great advantages above Married persons for the more easy accomplishment of the promises of Baptism.

And that no doubt may remain in your spirit concerning this point, and that you may entirely banish from thence this first Errour, which causes all the irregularities that slide into the manners of Christians; I will here simply translate what this great Doctor of the Greek Church hath written in one of his Works, which he addresses to a faithful Father of Children.

This great Saint, after he had made appear, that persons engag'd in the world are no less obliged than the Religious to observe exactly the Commandements of Christ Jesus which he hath given us in the Gospel; because there is no distinction in the
Words

Words, and that for example he hath absolutely forbidden to Swear, or to behold the Wife of ones Neighbour with criminal desires, concludes, that all the other Precepts of the Gospel, which are not addressed to one particular estate which is there expressed, extend themselves commonly to all the world : and that by consequence our Saviour having declared in general, that true Happiness consists in Poverty of Spirit and in Tears, in the Hunger and Thirst after Justice, in Persecutions and Sufferings ; and that the Rich and such as live in the abundance of all things, in the Diversifements and applauses of the world, are truly unhappy ; it is no more permitted to seculars than to Religious to fancy or acknowledge any other fountains of happiness then Poverty & Tears, Contempt and Sufferings ; and that all Christians ought equally to defy Riches, Pleasures, & Honours, as the most probable causes of their perdition.

‘ Thus , adds he , this distinction

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‘ which

‘which is put between persons living
‘in the world and them who renounce
‘it, is a meer invention of men. The
‘holy Scripture knows it not, but will
‘have all Christians, and even them
‘who are engag’d in Marriage, ob-
‘serve the same Rules and the same
‘Institute as do the Religious. Harken
‘to what *St. Paul* says, and when I
‘name *St. Paul*, it is as if I produc’d
‘to you the words of Christ Jesus
‘himself. This great Apostle writing
‘to married persons who labour in the
‘Education of their Children, doth he
‘not require of them all the exactness
‘and all the perfection of a retired
‘and solitary life? For doth he not cut
‘off from them all the pleasures they
‘might take, either in the ornaments
‘of cloathes, or in the delicateness of
‘drinking and of eating, when he says:
‘*1 Timothy 2 9. Behold the order I give*
‘*you as to what concerns the Women; I*
‘*desire that they should be clad modestly,*
‘*and that their manner of cloathing and*
‘*dressing themselves may breath nothing*
but

'but decency and chastity : that they wear
 'no frizled hayr , nor ornaments of Gold
 'or of Jewels, nor sumptuous habits ; but
 'that they be cloathed as may beseeem Wo-
 'men who make profession of piety and who
 'ought to make their piety appear by their
 'manners and actions. And when he
 'adds in the sequel speaking of widows :
 'Chap.3. v.5. *She who lives in delights , is*
 'dead according to the spirit although she be
 'living according to the body. And in ano-
 'ther place, speaking of all the faithful
 'in general : *Having what is needful to*
 'live, and wherewith to cloath our selves
 'we ought to be content : could he exact
 'any thing more of Religious persons ?

After St. Chrysostome hath thus run
 over all the Rules which St. Paul pre-
 scribes to Married people, and the con-
 duct which he ordains them to ob-
 serve ; whether for their Conversati-
 ons, in which he not only forbids idle
 babling and the reciting of Fables and
 human Inventions , but moreover
 pleasant fancies and immoderate gaye-
 ties ; whether for the Meekness and

for the Charity which he enjoyns them to have towards one another, not suffering them to be transported in words against their Neighbour, *Ephes. 4.* and commanding them even to be so far affectioned to procure the good of all the World, as to abandon their proper Interests for the conservation of Peace with their Brethren: After, I say, that he had made it appear how *St. Paul* imposes upon Married persons such Laws as the most solitary Monks have much ado to accomplish: he adds the words following.

‘ What can we finde greater and
 ‘ more excellent than these Rules ?
 ‘ And since *St. Paul* commands us to
 ‘ be above choler, clamours, desires
 ‘ of Riches, of good cheer, of magni-
 ‘ ficence in Cloaths, of vain-Glory,
 ‘ and of other Pumps of the World ;
 ‘ to have nothing to do with the Earth,
 ‘ and to mortify our Bodies : is it not
 ‘ evident that he requires no less perfe-
 ‘ ction in all Christians, than Christ
 ‘ Jesus required in his Disciples ? see-
 ing

‘ing that he even ordains us to be so
‘dead to sin, as if we were effectually
‘buried and really dead to the World.

‘But to make you see that it is the
‘designe of the Apostle ; mark that
‘the most powerful Argument he em-
‘ploys to exhort Christians to patience
‘and Humility, is the obligation they
‘have to render themselves conforma-
‘ble to Christ Jesus. Now if he doth
‘not ordain us to take for the model of
‘our Life the Religious, nor even the
‘Apostles, but Christ Jesus himself ;
‘and if he threatens with such horri-
‘ble punishments them who imitate
‘not this amiable Saviour, what rea-
‘son can any one have to pretend that
‘there are States in Christianity more
‘obliging than others to tend to a grea-
‘ter and higher perfection, since it is
‘commanded to all the world, to at-
‘tain to the selfsame Salvation, that is
‘to imitate Christ Jesus ? Behold that
‘which undoubtedly overthrows the
‘whole Universe. People imagine that
‘none but Religious are bound to live

‘well, and that others may live negligently, they are deceived, this is not so: but all the World is obliged to follow the same Maxims, and to enter into the same Reflections.

‘And fancy not, (says he), that ‘it is I who advance this Verity : ’Tis ‘Christ Jesus himself who teaches it : ‘Tis he who is to judge the whole ‘World, and who will judge it according to the same Maxims ; as sufficiently appears by the rigorous Sentence he pronounced against the ‘wicked Rich man, who is not tormented, because he being Religious ‘was cruel, but who burns in the ‘flames which shall never be quenched, because he had overmuch affection for the Poms of the World, and ‘that living in the abundance of Riches and Pleasures, and being covered ‘with Purple and sumptuous Garments, he despised and neglected to ‘succour *Lazarus*, who was reduced to ‘great misery.

‘Surely when our Lord says, *come to me*

'me all you who labour and who are bur-
 'dened, and I will ease you : Take my
 'yoke upon you, and learn of me that I
 'am meek and humble of Heart, and you
 'shall find the rest of your Sou's ; he speaks
 'not only to Religious persons but to
 'all sort of people. When he enjoyns
 'to enter into the strait way, he lays
 'not this command only upon Reli-
 'gious, but equally upon all men.
 'Jesus (these are the proper tearms
 'of the Gospel) said to all ; *If any one*
 '*will give himself to me, let him renounce*
 '*himself ; let him dayly bear his Cross ;*
 '*and let him follow me.* And when he
 'said, that if any one came to him,
 'and that he did not hate his Father
 'and his Mother, his Wife, his Bre-
 'thren, his Sisters, and even his own
 'Life, by despising all these things
 'when there is question of the service
 'and of the glory of God, he could
 'not be of the number of his Disci-
 'ples, that is to say, Christian ; he
 'did not except any Estate nor any
 'Profession ; even as he excepted not

‘any Father nor any Mother, when
‘he said, that he who loved his Son
‘or his Daughter more than him was
‘not worthy to belong to him.

‘I conceive then, (concludes this
‘great Doctor), that no one will be
‘so bold nor so contentious, as to dare
‘to deny (after such convincing
‘proofs) that the Divine Laws do
‘not equally oblige him who lives in
‘the World, and him who is retired
‘out of it, to the same perfection ;
‘and that in whatever estate Christi-
‘ans live, they are to beware of fal-
‘ling into such dangerous opinions
‘as thwart these verities.

They who are thus perswaded, be-
gin, my Sister, to comprehend how
difficult a matter it is to educate
Children Christianly . For this
Christian Education consisting in e-
stablishing them in a Christian Life,
it must destroy in them all that is
opposite to this Life ; as the love of
Honours, of Pleasures, and even of
all unprofitable things. In such sort,
that

that as in effect the Christian Life of the common people of the World, ought not to be different from that of Religious persons in the Interior Virtues, which make the Essence of Christian Perfection ; it is also clear that in what concerns the ground of Virtue, the Education of Children ought not to be different from the Institutions of Religious people, since in truth we are all Religious, of the General Religion of Christ Jesus.

CHAP. III.

Of the second Errour, which causes the Neglect of the Education of Children, which is, the little care Parents have to preserve them in Innocency.

IF the mean *Idea* which Parents form to themselves of the Christian Life, and the small feeling they have in their hearts of the great Purity to which
this

this life obliges us, is cause of the little care they take in the Education of Children; surely the false Imagination they have, that it is a small matter to lose ones Innocency, and that it is easily recovered, contributes also extreamly to make Fathers and Mothers slide into this dreadful negligence. And yet can there be a more horrible Infidelity than to violate one of the most holy and most inviolable alliances which God hath made with men, which is that of Baptism, by which we are initiated into Christ Jesus? And what outrage commit we not against God, says

*Tertulian de
Paniten. c. 5.*

‘*Tertullian*, when after having renounced the Devil, who is his Enemy, and have put him under God; we raise him up afterwards, and returning to to the Devil we render ourselves his Trophée and his joy, to the end that his spirit of malice having recovered the Prey which he had lost, may triumph in some sort over God himself.

This

This moved an ancient Father of the Church to
Pacianus in Catech.
 ' say, that if one falls after Baptism, he
 ' will be in worse estate than he was be-
 ' fore he was Baptized ; because the
 ' Devil will keep him faster bound in
 ' his fetters as a fugitive slave whom he
 ' hath overtaken in his flight ; and
 ' Christ Jesus can no more henceforth
 ' suffer death for him ; since he who is
 ' resuscitated from the dead, cannot
 ' any more dye.

This moved St. Paul to say in his E-
 pistle to the Hebrews, *Heb. 6. 4.* *That*
'tis impossible for them who have once been
illuminated, who have tasted the guist of
Heaven, who have been rendred parta-
kers of the Holy Ghost, who have been non-
rishted with the sacred word of God and with
the hope of the happinesse of the world to
come, and who after this have fallen away,
should be renewed again unto Repentance, be-
cause as much as in them lies they crucify the
Son of God afresh and expose him to open
shame.

This means not, my sister, that there
 remains

remains no hope of pardon for them, who having been once delivered by Christ Jesus, re-engage themselves by their sins in the servitude of the Devil ; for it is most true, that Christians sinning voluntarily after the knowledge of the truth, finde a Sacrifice of Propitiation for their sins : But it means that to obtain this pardon and deserve to be again once more purified by the Blood of this innocent Victim, the sinner must according to the language of the Fathers, pour forth not only natural Tears, but Tears of heart, which flow from a sincere Repentance, and perform actions of strong Mortification and Pennance above the Idea which people are wont to form of it. So that one may say, 'tis much more easy to conserve the Innocency of Baptism, than to recover it by this means when one hath once lost it. Besides, that even when one hath recovered it, there is still as great a difference between sinners converted, and them who have conserved the Innocence of their Baptism,

tism, as there is between a Subject pardoned by a King after his Treason, and another who hath been always faithful to him ; between a broken Member which is cured, and a Member which hath remained always sound & entire.

What then should not Fathers and Mothers do to hinder their Children from falling into this dreadful misery ? And since there is nothing but a Christian Education which can preserve them ; with how great zeal ought they to apply themselves unto it ? And how high an esteem ought they to conceive of a Vocation, which engages them not only to inspire into their Children all the sentiments of Christian Piety and of the sublimest perfection of the Gospel ; but moreover to use all sorts of precautions, and to seek out all means possible to conserve them in their Innocence, and to estrange from them all such things as may give the least occasion to alter or diminish in them the charity and grace of Christ Jesus.

C H A P.

CHAP. IV.

How far forth Fathers and Mothers are interested in the Christian Education of their Children : and in partiicular, of what Importance it is to Mothers.

WHat Interest Fathers and Mothers have in the Christian Education of their Children, See *Eccles. 22. 3. That a Childe who is wise and well instructed, is all the joy of his Father, whereas a Childe who is stubborn and bred up in the follies of the World, despises his Mother, and causes to her much sadness.* And again, *Pro. 29. 15. Instruct your Son, and he will be a comfort to you in all your calamities, and will afford you great content ; whereas you will receive much confusion if he is ill educated.*

And in *Ecclesiasticus, Eccle. 30. 3. He who well instructs his Son shall be praised in his person, and that he shall be the subject of his glory in the midst of his Domesticks and of his Friends.* If he comes to dye,
adds

adds he, *it will scarcely appear, because he leaves behinde him a Successour who resembles him. He hath had the happiness and the comfort to see him himself in his life time, and at his death he hath no affliction or confusion before his Enemies, because he leaves a Son, who can protect his family against their insults. and acknowledge the favours of his friends.*

And surely, if reasoning even according to the Maxims of the World, all the glory of a Father and of a Mother of a Family consists in the settlement and good government of their House, what is there more advantagious to Fathers and to Mothers, than to have Children well educated? Since according to the Wise man, the prudence and the good conduct of Fathers shining in the manners of their Children, nothing can more cause their memory to be honoured, than the good Education they have given them.

What avails it to a Father, that he hath heaped up a vast quantity of Riches, that he hath made many Friends,

Freinds, and acquired much Wealth, if he leaves Children, who for want of good Education, will dissipate all his goods in superfluous and criminal expenses, and who will abandon all these Freinds to joyn themselves to lewd persons, and to seek out companions of their debauches and dissolution? What comfort can he expect when he shall be seized on by the inconveniences of old age? And what help can he hope for in his Infirmities, from them who have not obeyed him, and who have sleighted him when he was yet in the vigour of his days and could have made himself feared?

But to make use of such only Reasons as Piety furnishes us withall: what advantage can a Father draw from a Life all Innocent and Holy, if he be condemned by God for having neglected the Education of his Children? think not, that I of my self do advance this astonishing proposition. It proceeds from Saint *Chrysostome*; who after he had made it most evidently appear,

pear, 'That every one is no less obli-
'ged to procure to the utmost of his
'power the salvation of his Neighbour
'than his own, and that the negligence
'of other mens sins, is the greatest of
'all crimes, concludes, that they who
'shall have neglected the good Educa-
'tion of their Children, ought with
'much more reason dread to be rigou-
'rously punished for that sole sin, not-
'withstanding that otherwise they
'lead a virtuous and well regulated
'life.

He proves this Verity by a History
of the Old Testament, which is known
to the whole world : 'tis that of the
High Priest *Ahith*, who was of himself
a very good man, and who as it ap-
peared in the Disasters which befell
him, had a great submission to the will
of God, and a most ardent zeal for Re-
ligion : but for having contented him-
self to reprehend with meekness two
very wicked Sons of his, and to repre-
sent to them the heynousness of their
crime without opposing himself with

D

all

all the care and force as he was bound to do, drew down the indignation of God upon himself and his whole Family. His two Sons were slain on the same day. The Wife of the elder of them lost her life in the pains of Childing before her time. The Ark of the Covenant was taken by the Enemies, And he himself unable to support such sad News, fell backward out of his Chair, brake his brain pan, and there died. So that forty years employed in the government of Gods people with all the justice and all the integrity imaginable, could not hinder *Heli* from perishing in a miserable manner, for having not laboured in the Education of his Children with that force and vigour which God demanded of him. This Negligence defaced all his Virtues, and obscured all his brave actions. And this sin, as *St. Gregory* observes, could not be expiated in the sequel of ages, either by Oblations or by Sacrifices.

By this it may be seen, that Fathers
and

and Mothers who neglect to chastise their Children, and to oblige them to serve God, render themselves really their Parricides and Murtherers. For although these of this High-Priest, even now mentioned, were killed by the Enemies, yet it may be said, that he was himself the prime cause of their Death, since his negligence in chastising them diverted the succour of God from them, and put them in the power of them who bereft them of their life. 'Tis thus, says *St. Chrysostome*, 'that we our selves treat our Children 'with more Inhumanity, than Barba- 'rians would do; because all their cru- 'elty can extend it self only upon the 'liberty of their bodies, whereas we 'by our evil conduct reduce their Spi- 'rits into the servitude of Vices, and 'suffering them to follow their passi- 'ons render them bondslaves to the 'Devil himself.

Can it then be wondred at, that God punishes with such severity the little care Parents have of the Education of
D 2 their

their Children? and can we be surprized to see so much rigour used towards them who are the cause of the crimes they commit, because they did not correct them, nor stified their passions in their birth: and furthermore, because in the judgement of the same great Doctour, although these Children should afterward come to acknowledg themselves, and to get out of the way of Vice to walk in that of Virtue, and that by a pure effect of Gods Mercy they should renounce the Maxims of the World to follow them of Christ Jesus; their parents will not nevertheless escape a most rigorous chastisement, if they neglected their Education: because they shall be censured to have contributed as much as in them lay to their Childrens ruine and destruction.

Now if faults which Parents commit in this Education, draw upon them such great evils; if in the sentiment of all the holy Fathers and of all the Doctours, all the Imperfections and all the crimes which Children shall contract

tract by their negligence, shall be imputed unto them ; and if their punishments are augmented proportionably as the same Imperfections and the same crimes shall be multiplied in them who descend from them ; what Glory think you is prepared to crown the labours of such Parents as had no other ambition than to have Christian Children, nor other desires than to imprint deeply in their soul the fear of Gods Justice, and the acknowledgement of his Mercy ?

But how much soever Fathers are interested in the Education of their Children, whether because of the just apprehension of the Punishments which are prepared for them if they neglect it, or because of the comforts both temporal and eternal which they hope from them if they apply themselves with care to their Education : yet 'tis of greater consequence to Mothers, and to say better, it is to them of the highest necessity.

I insist not upon this, that their Sex
D 3 being

being less proper to command, and that finding themselves subject to great Infirmities in old age, they ought to have a greater care to instil into their Children even in their tender Infancy an acknowledgement and a respect for themselves: I consider here only their spiritual interest; and I say, that the means which a Mother hath to sanctify her self are reduced in a great measure to the Christian Education of her Children.

'Tis St. *Paul* who teaches us this Truth, when after he had spoken of the modesty which Christian Women ought to use in their cloaths, and of the wariness they should observe in their Words, particularly in Assemblies, as to what concerns points of Doctrine and the Interpretation of the holy Scriptures; he adds; *1 Tim. 2. 15. They shall be saved by the Children they shall bring into the World, by procuring that they remain in Faith, in Charity, in Sanctity, and in a well regulated life.*

As if he should say to Christian Women,

men, according to the explication of
St. *Chrysostome* : ‘My Sisters, do not
‘thrust in your selves to procure the
‘glory of God and the salvation of your
‘Neighbour by publick Instructions.
‘A woman medled once only with
‘teaching, and she ruined the whole
‘World : yet do not you afflict your
‘selves for this mischief, and let not
‘your heart sink at this reproach. God
‘hath given you a means to repair this
‘injury which you have all received in
‘the person of the first Woman, and
‘he presents to you another occasion to
‘save your selves, to wit, the Educati-
‘on of your Children, whom you
‘ought to consider as so many helps he
‘affords you to arrive at his glory.
‘*Eve* alone shall not be saved by the
‘means of her Children, but all they
‘of her Sex shall not gain Heaven
‘but by the care they have taken in
‘the Education of them whom God
‘hath bestowed on them, in Faith, in
‘Charity, and Innocency.

’Tis upon this ground that the same

Apostle will have the first thing upon which Widows are to be examined, when they were to be chosen for the Churches Ministry, to be, *In what manner they have educated their Children*: As if the most evident mark of the Sanctity of a Mother, were that of her Children, and that it was needless to seek any other proof of her fidelity towards God, and of her zeal for the good of the Church, but her fidelity and her zeal to see that the conduct and the conversation of her Children was solidly Christian.

The foundation of all this is, that Children in their low age, are much more frequent with their Mothers than with their Fathers, and that Fathers have right to repose themselves upon them untill their riper years. And thus it belongs to them to watch particularly over their Children in their Infancy, as from whom God will demand a more exact account of these years, the most important of our lives. As Children have almost always

ways their Mothers before their eyes ; may we not presume that they do nothing but what they have seen them do, that they have entred into all their ways; and to make use of *S. Chrysostoms* terms, ' that 'tis as it were by necessity that they are become their likes.

And moreover since nothing can be hid from Mothers concerning the secret Inclinations of their Children, because they have been witnesses of all their cries, of all their plays, and of all their motions : may one not without injustice attribute to them all the unhappy effects which have followed the Passions that they suffered to encrease in their hearts ; and are they not cause of the crimes which they hindred them not to commit, by not opposing themselves to the bad customes which they contracted under their government ?

CHAP. V.

*Wherein particularly consists the Obligation
which Parents have to endeavour the
Christian Education of their Children.*

WHAT we have hitherto said, sufficiently shews the Obligation which Fathers and Mothers have to labour with care to bestow on their Children a Christian Education ; since we have made it manifest that this Education is one of the principal Duties of persons engaged in Marriage, and that they are highly obliged, especially the Mothers to be very careful and faithful therein. But because one cannot be too clearly convinced of this verity ; we must, my Sister, more fully establish it , by shewing that it is that which God particularly exacts of Parents.

To be perswaded of this, there needs no more, but to consider on one side the submission of wills to Fathers and Mothers,

Mothers, wherein God will have Children to live ; the feelings of love and acknowledgement which he commands them to have for them ; and the recompences he promises them to encourage them to honour them : and on the other side, the Authority which he gives Fathers and Mothers over their Children, and the rigour wherewith he revenges the contempt they receive of them.

‘ It was not enough, says St. Chrysostom, that God in the designe he had
‘ to recommend to parents the good Education of their Children, imprinted in their heart a natural inclination, which should so powerfully draw
‘ them, as that they could not without using violence to themselves disobey
‘ him ; he would moreover that Children should have great respect towards their parents, thereby to render them more dear and more agreeable, and that their Obedience and
‘ their Love might be as so many charms which should allure them to
‘ take

‘take special care of them in their Infancy.

And since nothing more strongly engages us not to neglect business, than the confidence they have in us, and the absolute power they give us : could God impose a sweeter necessity upon Fathers and Mothers in regard of their Children, than in making them their Masters ; and by entrusting them with their Education to imprint on their foreheads the authority which is necessary to succeed therein ?

By revenging so severely the injuries done by Children to them who brought them into the World, and punishing them with death when they offend them ; doth he not solicit them, not only to educate them in the fear and in the submission they owe to them, lest Justice should take them from them ; but moreover to nourish them in the respect and in the fidelity which they owe to him, who is truly their Father ? And what a confusion
must

must it needs be to parents , to see that God hath taken so much care to hinder their Children from affronting them, and that they have taken so little care that these same Children should be hindred from treading under their feet his Commandements and his Ordinances ?

But if that which God hath done in favour of Parents, permits them not to neglect this Education , that which he hath done for their Children doth not less indispensably oblige them to employ therein all their Vigilancy and their whole industry. What then ? The Son of God shall annihilate himself for their love ; he shall have laboured so many years, and suffered so many torments to sanctify them ; and Fathers and Mothers would not humble themselves to instruct them, or use the least violence to themselves to form them in Virtue ? He who needs no creature, made himself poor, and rendred himself obedient even to death, there-
by

by to give them example, and to encourage them to condemn the World, and to labour for Eternity: and they whose very Salvation is advanced by the means of their Children, shall they not think of shewing them the way to Heaven, and endeavour to withdraw them from that which leads them to eternal punishments?

He hath made them members of his Body in order to make them partakers of his Glory: and they who have had the happineſſe to procure this good for them, shall they not take care to procure for them all the Spiritual Health and all the necessary proportion to encrease in Christ Jesus who is their Head, and to receive from him by being united to him the encrease which he communicates, as *St. Paul* ſays, to all the parts of his Body, by the efficacy of his influence?

Certainly there's nothing more unjust nor more punishable than this conduct, nor is there any thing which

which Fathers and Mothers ought not to do to avoid it. They are to educate for God their Children, as he commands them, because his sole possession can make them happy.

They ought to do it,* because the exactness of his Justice will render them responsible for all the faults these their Children shall commit by their negligence. They ought to do it, because their labour shall receive infinit blessings from God himself.

But above all they ought to do it; because thereby they will cut off, as much as in them lies, the source of all the evils which are done in the World, which is bad Education, and they will thereby re-establish the source of all good and of all Virtues, which is good Education.

Finally, is it not this good Education which prepares the Spirits to receive the clearest lights, and which plants in the Soul the first dispositions to all the Virtues? Is not that it which
spreads

spreads in the hearts the seed of the most heroick actions, and which lays the Foundations of all that which must appear best to the eyes of the whole World in the succession of ages ? It fills the Courts of Princes with faithful, generous, and disinterested Subjects ; the Parliaments with firm and unbiaſſed Magistrates and Judges ; Colledges with Religious Persons , and Secular families with prudent and charitable Masters, and with respectful and submissive servants. In fine, it is the good Education which augments the mystical Body of Christ Jesus, and which compleats the number of the Elect and of the Blessed.

There's nothing but it which can banish all the Vices reigning now in the World ; because there's but it alone which can imprint in it dread and horror. 'Tis it only which can make the spirit of Poverty flourish again, by exciting in the Hearts which it informs, a contempt of all creatures.

creatures. 'Tis by it alone that the love of sufferings may be re-established among Christians, by banishing from the yet-tender Bodies the cales and delicacies of the World, and accustoming them timely to suffer. 'Tis it alone which can conserve Order, and retain Inferiours in respect and submission to their temporal and spiritual Superiours, in using them to the practice of an exact Obedience: 'Tis it alone which can revive charity and zeal towards our Neighbour, by insinuating into them an esteem and a tenderness to all the World. Lastly, there's nothing but it, that is capable to change the whole face of Christianisme, to produce a happy Reformation in all the Church, to preserve Children in their Innocence and in the grace of Baptism, and to trace in the Life of Men a lively Image of the all-holy and all-divine Life of Christ Jesus.

CHAP. VI.

With what Dispositions Parents are to labour in the Christian Education of their Children.

I Cannot better in my judgement express to you, my Sister, the Dispositions and sentiments in which you are obliged to labour in the Education of your Children ; than to conjure you to consider them as goods which God deposes in your hands, and which belong not at all to you.

You will finde no difficulty to enter upon these thoughts, if you well examine that you have no share of that which is in them most considerable, that is to say, of their souls : that what you communicate to them in regard of the Body, is nothing but what you received from your Ancestors ; and that even to speak justly, they hold nothing from you but sin, which by an unfortunate necessity,

necessity, derived from the crime of our first parents, you could not hinder your self from communicating unto them.

'Tis for this cause that your first care, after you brought them into the World, was to send them to the Church, to the end, that they being there divested of the Old-man wherewith they had been cloathed in your bosom, they might take a new Nativity in Christ Jesus in the bosome of the Church; and that the criminal Life which you communicated unto them, being as it were buried and drowned in the Waters of Baptism, they might there receive a new life by becomming the Members of Christ Jesus, and be enrolled in the number of the Adoptive Children of the eternal Father, to come to be one day in Heaven associates of the Glory of his only Son, and the coheysrs of his Kingdom.

'Tis not therefore enough to have said, that you ought to look on them

as the goods of God, which he deposes in your hands; since they are really his Children whom he hath committed to your care; that 'tis the price of his Blood which he consigns to you, and that he offers to you in them many favourable occasions to make appear the zeal and the fidelity you have for his interests.

What a glory is it, my Sister, to be admitted to the same Ministry with the Angels; to be chosen to be the visible Guardian and Governess of Souls which Christ Jesus hath redeemed with his Blood, and which he hath destinated (in quality of his Spouses) to reign with him eternally ?

You are then to receive your Children at their return from the Church with great sentiments of Humility and Reverence. And if (in the thought of St. *Chrysostome*) the Mother of little *Samuel* reflected that Childe because he was vow'd to the

In his Homelie, of the manner how *Anna* educated *Samuel*.

the service of the Temple ; if she considered him as a Golden Vessel designed to a sacred use, which is not to be touched but with a holy apprehension of profaning it ; and if (according to the relation of the most ancient of our Historians,) *Euseb. l. 6. c. 2.* the Father of *Origen* frequently discovered the bosom of his Son when he slept, and was yet an Infant, to kiss him with much respect and reverence, looking on him as the dwelling and tabernacle of the Holy Ghost there inhabiting ; are you to have less respect for your Children, who have in like manner been replenished with the grace of Jesus Christ, and consecrated to the worship of God by Baptism? Wherefore watch carefully for their conservation : Fear to suffer profane hands to touch them : cherish them, nourish them as the Members of Christ Jesus, and perswade your self that your House should be all Holy, since it encloses those Children

dren whom he hath sanctified and rendered so dear to his Church, to which they belong as being purchased by the blood of her Bridegroom; and who puts them not into your hands, but because he expects you should have a more tender and a more perfect care of them than strangers.

The conformity with Christ Jesus which they have received in being re born in the bosom of the Church, is only gross and imperfect, and according to the terms of the Apostle St. James, they become thereby but only *as a beginning of the new creature: James 1. 18.* and therefore it is, that she consigns them to your care, to the end you may make them the perfect Imitators of Christ Jesus, that you may draw in them his Image, and that (as the Apostle says of himself, *Gal. 4. 19.*) you may not fear to suffer the pains and pangs of a second bringing forth Children, till such time as Christ Jesus is formed in their actions, their inclinations,

inclinations, their affections, and their cogitations.

The Church hath rendred them (by the consecration she hath made of them) the living Temples of the Holy Ghost, and the animated dwellings of the Divinity : she leaves them to you, to the end you should have the glory to finish these Spiritual Buildings, and that you should adorn them with all the Virtues and all the enrichings beſeeming the preſence of ſo ſublime a Maſteſty.

She received them not into her boſom, but upon condition that they ſhould wage War with the World, with the Devil, and with themſelves : ſhe preſents them to you, to the end you ſhould direct and faſhion them for the combat, and that they may learn under your conduct to contemn all the vanities of the World, and

Tertul. de coro. militum. and in l. de Speculis. Cyprian. epiſt. 7. Optatus Meletianus. l. 5. cont. Parm. Salvian. l. 5. de Providentia. Cyril. cat. 1. Amoroſ. l. de inſtuend. Caſebecum. Auguſtin. l. 2. de Symb.

to triumph over all their Passions.

These are the Souls which she will introduce into the Marriage-chamber of the Lamb ; she entrusts you with them , to the end you should cloath them with Nuptual Garments , that you should preserve their Purity and their Innocence, that you should not permit any creature to seise upon their hearts, or rob this celestial Bridegroom of the affection they owe him. Finally, the Church encharges you with the Education of your children because she judges that no other person hath more Interest than you to put them in an estate to conserve the Grace of Christ Jesus ; and to continue them in the favour of this Sovereign Monark of the whole World.

Ought you not then to tremble, my Sister, in the sight of an employ so great, so sacred, so difficult ? Can one commit small faults in the administration of a thing so holy and so precious ; And now shall we wonder

der that the Son of God hath raised Marriage to such a dignity, since the persons who are therein engaged, have need of such extraordinary grace to acquit themselves, as they are bound by their Duty, and to fill up worthily the extent of their Vocation?

‘What shall I do (said
 ‘once St. *Bernard*, consi- *Bernard.*
 ‘dering that he was en- *Serm. 3. Dom.*
 ‘charged with the care of *Advent.*
 ‘Souls) and on what side shall I
 ‘turn my self, unhappy man that I
 ‘am, if I come to keep with negli-
 ‘gence this great Treasure where-
 ‘with I am intrusted, and this preci-
 ‘ous *Depositum*, which Christ Jesus
 ‘himself hath judged preferable be-
 ‘fore his own Blood? If I had ga-
 ‘thered up the Blood of my Saviour
 ‘at the foot of his Cross, which I
 ‘had put into an Earthen Vessel, and
 ‘should have been obliged to transport
 ‘it from one place to another; in
 ‘what pain and in what a fright
 ‘should

‘should I have been in this danger ?
‘yet that in which I now finde
‘my self is nothing less : For they
‘have intrusted me with the care of
‘Souls for which this wise Marchant,
‘and who is Wisdom it self, hath
‘given all his Blood ; and this trea-
‘sure is shut up in Vessels of Earth
‘exposed to a thousand dangers to be
‘broken in pieces.

But to make you comprehend yet more the greatness of this danger, and the difficulty of this employment ; you must know that it is not enough for you to apply your self to the Education of your Children by a secret inclination which Nature forms in the heart of all Mothers, and by motives purely human, which they cannot avoid : You will do no more if you act only in this manner, then what the Pagans, and even the most barbarous people do as well as you ; and that which in some sort the fiercest Beasts perform more faithfully than you ; But you ought to labour

bour herein with sentiments altogether particular of piety, and to make it the principal part of your Devotion.

And yet who thinks of this? How many pass for good people who perchance have never thought of offering to God the cares and labours which they propose to employ in this Education, who have never implored his grace, nor taken care to strengthen that which they have received upon this account, and who have never protested to God that they would seek only his glory and his Interests in their Children. Thus it is that by following meerly the movings of Nature, which is totally corrupted by sin, Parents without any design to distill Vice into their Children, do notwithstanding educate them only according to the Maxims of flesh and blood, which are contrary to them of the Gospel, and which draw them into an unhappy necessity of following the World.

When

When I say, my Sister, that this Negligence of Fathers and Mothers draws the Children to follow the World, think not that I intend to speak of the Civil Society, and that I complain only that Parents bring not up all their Children in the design of making them Religious. I speak of the World, which your self hath made them renounce, by making them receive Baptism; of the World which hath been excommunicated by the mouth of Christ Jesus; of the World which hath much love and much esteem for the goods of the Earth, and for the pleasures and commodities of Life, and which hath nothing but aversion and contempt for that which God loves, and for what he commands. *John* 1. 15. and *ch.* 17.

Tom. 5. upon
the 20. chap.
of *St. Matt.*

I complain with *St. Chrysostom*, ' That there
' are so many Mothers so
' affectionate for what re-
' gards their Childrens Bodies, and
' so

‘so indifferent for the perfection of
‘their Souls ; That they desire with
‘so much passion to have them ex-
‘empt from the incommodities of this
‘life, and that they care so little for
‘the torments which attend them in
‘the other. I complain with this
‘great Doctour, that Fathers are so
‘solicitous to procure for their chil-
‘dren great Employments and Ho-
‘nourable Offices , without thinking
‘to procure for them the the posses-
‘sion of God : That they purchase
‘at an excessive price that which
‘must cause their losse, being unwill-
‘ling to receive as a pure gift their
‘eternal salvation: That they afflict
‘themselves, and sigh to see their
‘children in poverty , without testi-
‘fying any sorrow to see them com-
‘mit crimes which deprive them of
‘the Riches of grace.

Be afraid , my Sister , be afraid to
fall into this blindenesse : and since
it proceeds only from the small re-
flection which Parents make upon
the

the excellency of their Vocation ; consider often , that you have in custody that which is in the world most precious , that not only the whole world was created for this childe whom you are to educate , but that Christ Jesus himself annihilated himself for him . Hereupon protest that you will not love him , but because he hath loved him ; That you will take an exact care of him because he belongs to him ; and that you embrace with humility and joy all the pains you are to endure , in training him up to perfection , in regard of the pains and labours which Christ Jesus suffered for him , and of the blood which he powred forth to sanctifie him .

Propose to your self , that you will establish your children as your supplement near unto God , in the practise of the Virtues which you perhaps have neglected : If Christ Jesus hath lost in you some of his rights and dues , let him finde them in them :

them: If you cannot have the glory of Virginity, have at least the advantage of being Mother to a Virgin: If you have not loved your God with all your heart, procure that he be loved by all them who depend on you. Let the innocence and the Sanctity of your children be opposed to the errors of your life; and let their fidelity and their Submission to his Commandements, extenuate your Unfaithfulness and Disobedience.

St. *Ambrose* puts all these sentiments into the mouth of a Christian Mother, whom he introduces thus exhorting her Daughters to Virginity:

‘You may (says this Holy Mother
‘to her children) justify your Fa-
‘ther and discharge your Mother be-
‘fore God, by making appear in your
‘conduct those graces which we
‘have perchance neglected, or where-
‘of we have made bad use. The
‘only thing which may hinder us
from

'jesty : 'tis a sacred Hostie, the Sa-
'crifice whereof being dayly renew-
'ed renders God propitious towards
'the Mother who presents it.

Do not therefore propose to your
self, my Sister, any thing that is
mean or indifferent in the Educati-
on of your Children, since you your
self are so much interess'd therein,
and that even the cries and tears of
your children in the cradle intercede
for you with God and pray for you :
as St. *Ferome* avers, writing to a
Roman Dame concerning her Daugh-
ter.

You have already seen the strict
Obligation which all Christians have
to tend to the highest perfection ;
let therefore your principal care be
to bring your children to it, and let
it be your only ambition to make
them great Saints.

They are as so many living and
precious stones wherewith God de-
signes to build the celestial *Jerusalem* ;
and according as they shall be found

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more

more fair, better polished, and fitlier wrought and prepared, they shall be put in a place more eminent, and you from them shall derive greater glory. They are in your house as statues of Gold, which you ought to form and embellish every day ; if you desire they should represent perfectly their true Modell which is Christ Jesus, and that they should be his true Images. They are the Dwelling houses and the Tabernacles chosen by God for his habitation : and therefore ‘take heed (as St. *John Chrysostom* ‘advises) lest by your fault the Temple of God be turned into a retreat ‘of Thieves, and that Christ Jesus ‘should give to you the same reproach, ‘which he gave to the Jews. Know ‘(proceeds this Father) that the ‘hearts of your children become the ‘retreats of thieves, when you permit base and servile desires to possess them, and irregular concupiscences to master them. For ’tis ‘these sorts of affections, which
(more

‘(more cruel and more dangerous
‘than theives) ravish from them the
‘liberty which grace gave them,
‘and which after they have pierced
‘them through on all sides, and co-
‘vered them with most dangerous
‘wounds, reduce them into the fla-
‘very of Passions and vices.

Wherefore I c njure you , my
Sister, to form a resolution without
delay to proceed in such sort as that
your children fall not into this ac-
curSED servitude. Propose to your
self to do all you possibly can to con-
serve them in the Innocence and in
the grace they received in Baptism.
And since by your offering them to
the Church you tacitly obliged your
self to make them keep the pact and
bargain they made with God in that
Sacrament ; have always that engage-
ment before your eyes, and seek in-
cessantly in Prayer, in reading, and
particularly in leading a good life,
such graces as are necessary for you,
in order to acquit your self faithful-
ly

ly of this your Duty, which is the greatest and holiest of the World.

C H A P. VII.

What Idea's or Forms they ought to propose to themselves for their Imitation in the Christian Education of Children.

I Cannot better assist you, my Sister, in this enterprize, than by proposing to you some Model which you may follow, and upon which you may fix your eyes to conduct you securely in a design, wherein 'tis so hard a matter to succeed well : This Model is no other than God himself : For if Fathers and Mothers in production of their children express an Image of his fruitfulness, is it not just that they should propose to themselves for the prime Idea of the Education of these same Children the conduct which this Celestial Father holds in regard of all men ?

I stay not upon this, that the cares of his Providence respect only the interests of our Souls; nor upon that, that God proposes for the end of all his works to put us in possession of eternal happiness: I entreat you only to observe what hath been his conduct in regard of the Jewish people, whom all the Fathers, after *St. Paul*, look upon as in an estate of Infancy and Puerility in respect of Christians, whom Grace (according to *St. Chrysostome*) hath rendred ripe in years.

St. Chrysost.
upon *Galat.*
ch. 4.

Behold the care God takes to retire that people out of *Egypt*, to separate them from Idolaters, and to interdict them from all commerce with strangers, lest their Example or their Doctrine should corrupt and pervert them: He gives them his Law and his Commandements: He inspires them with a holy horror (if we may say so) of his greatness and of his Majesty, to the

end they should fear to offend him. He rigorously chastises their least Infidelities and their smallest Disobediences. • And out of the care he hath to make them acknowledge that 'tis he alone who supplies all their necessities, who protects them against all their enemies, and who affords them all the goods they possess ; he endeavours to make them enter into the feelings of love and gratitude for his bounty, and into an humble submission to the orders of his Divine Wisdom and Will. He instructs them in the most hidden truths, and in all the Mysteries of Christ Jesus ; But he instructs them as Children, that is, by presenting only shadows unto them and Figures, and by making them to practice after a gross manner and accommodated to their weakness, that which the faithfull in a riper age and after the coming of Christ Jesus ought to know and exercise distinctly.

'Tis thus, my Sister, that you are
to

to prefer that which regards the spiritual Interests of your children before all that touches their temporal good. They must even from their tenderest years be estranged from all company which may carry them on to Vice : you are to instil into them a great horrour of sin, and an extreme dread to displease God ; you are to accustom them to bless him and to thank him for all they have, making them to understand that 'tis he alone who gives them all things by your hands, and that he is their true Father : you ought finally according to their weak capacity make them know Christ Jesus, and you are to apply your self singularly to cause them to imitate his actions by insinuating into them a love of his Maxims.

Now if you being a Mother, would have me propose to you the example of a Mother : cast your eyes, my Sister, upon the Church which is ours. Examine her conduct, and conform to it

yours by so much the more willingly, because your Marriage Represents her Union with Christ Jesus, and the Image of her alliance with him.

Consider how careful this holy Mother is to imprint in her children a strong aversion from the Vanities of the World, and an ardent love for crosses and sufferings. They are yet scarcely Born, when she makes them renounce all the Pumps of Satan, and engraves the Cross upon the most considerable parts of their Bodies. And what doth she teach them after this, but Christ Jesus crucified? Wherewith doth she entertain them but with humiliations and with his annihilations? And what doth she represent to them in her solemnities, in her Ceremonies, in her Ornaments, and in all that which she offers to their eyes, but what he hath done to give them the marks of his infinite love? She aims at nothing more than to render them worthy of his graces and of his mercies. She cannot

cannot endure they should do the least action to displease him ; and the height of her ambition is, that all Christians should live and labour only for Christ Jesus.

'Tis for this cause that although she hath for them all the tenderneſs that can be deſired, yet ſhe educates them in a ſpirit of Penance ; and exerciſing them in Faſtings and other Mortifications diſpoſes them (according to the thought of *Tertullian*) to ſuffer if it is neceſſary Martyrdom it ſelf ; not carrying them on to Joy , but in regard of the glory which her Bridegroom poſſeſſes, and which he hath merited for them.

Behold the care ſhe takes to ſtrengthen them by Confirmation in the grace and the life which they have received in Baptiſm ; to ſuſtain them and to nourish them with the Word of God, and with the Sacrament of the Altar ; and finally with what ſeverity ſhe puniſhes the leaſt of their faults in Penance : If they engage
themselves

themselves in any Ministry which concern's Religion, she confirms upon them the character of Holy Orders to introduce them into it, that they may worthily acquit themselves therein : If they incline to Marriage, she disposes their hearts by her Benediction to the graces which are necessary for them. In a word, she sustains them not, she entertains them not, she nourishes them not, but by Christ Jesus, and of Christ Jesus.

I know, my Sister, that all children are not capable of these Verities : but I also know, that there are none of them who may not be educated in this spirit. I know, that according to the thought of St. *Augustin*, our Lord hath chosen among the holy Innocents, children who could not so much as speak to give testimony of his greatnesse ; and he hath taught us by this conduct that there is no age incapable of Divine Mysteries ; since even that was proper

Augustin l. 3.
de Symb. ad
Corinth. c. 4.

proper for the glory of Martyrdom. I know that according to the King-Prophet, *Pſalm. 8. v. 3.* he eſtabliſhes his ſoveraign Power by the mouth of children, and even of them who hang yet at their Mothers breasts to confound his Enemies ; and that when he reprehends his Diſciples for hindring theſe little children to come to him, as 'tis mentioned in the Goſpel, *Mat. 19. 14.* theſe very Infants whom he will have permitted to approach him were in the arms of their Parents, and had not ſtrength to ſupport themſelves.

So that there's no Mother who cannot and who ought not imitate the Church in this ardent deſire of conſecrating her children to Chriſt Jeſus, who may not (as doth the Church) cauſe them to ſuck with their Milk the love of her Commandements , and inſtill into them by the modeſty of their dreſs, and by the ſimplicity ſhe uſes in ſuch things as ſhe gives them, a generous contempt of all the
Vanities

Vanities of the World, and a great esteem of poverty ; who may not , by not educating them with that delicacy which the love of the flesh hath invented, prepare them as the Church doth to endure Fasting and other Exercifes of Mortification.

And ſince the Mothers teach children to ſpeak, and make them know the things which are neceſſary for them, they may without doubt as the Church doth, teach them as

ſoon the Name of Jeſus as that of their Father ; and that it is much more to the purpoſe to fill their memory with Chriſtian Verities, though they do not comprehend them, than with the follies of the world which they comprehend full as little, and which may cauſe one day the loſs of their Souls.

Auguſt. l. 6.
Confefs. c. 4.
n. 1.

C H A P. VIII.

An Introduction to the Maxims which Christians ought to follow in the Education of Children.

TIs not enough for the making a perfect Copy that a Painter hath before him an Original : he must moreover know perfectly the Rules of Painture, and reduce into Practise in making this Copy all the Maxims of his Art. It suffices not then that you propose to your self in the Education of your children these excellent Idea's which I have represented unto you , and which you are obliged to imitate : You must furthermore know all the Maxims you are to follow to come to the perfection of these Divine Originals ; and you ought to know the Rules which the Spirit of God hath prescribed you, not only in the sacred Scriptures , but particularly in the writings of
the

the Fathers of the Church, who are its holy Interpreters.

For experience alone cannot teach Fathers and Mothers the Education of their Children. It oftentimes happens, that they themselves remember not in what manner they were educated, and that they were too young to observe it in their Brothers and Sisters who followed them.

Wherefore that you may yet clearer understand the need you have of these Maxims, and to discover unto you by the way upon what grounds they are established by the Fathers of the Church, I entreat you to consider, that although Children are sanctified in Baptism, and that they are there replenished with the graces and gifts of the Holy Ghost; yet the concupiscence is not taken from them in this Sacrament, and there remains in their hearts a certain Inclination towards the creature, which is the cause of all the sins committed in the World, and which is commonly

monly attributed to the corruption of Nature.

'Tis this concupiscence which (in
'the opinion of St. Au-

S. Aug. l. 1. 1.
Conf. c. 7.

'gustin) causes children
'to covet the duggs of
'their Mothers with so much
'greediness, and to seek for the bo-
'som of their Nurse with such sen-
'sible signs of impatience. 'Tis
'through it that they demand with
'so much eagerness and tears the
'things which are hurtful unto them ;
'that they are vexed and displeased
'with them who will not submit to
'them, that they shew themselves
'froward against free persons, and
'such whose age should render ve-
'nerable to them, against their Fa-
'thers and Mothers, and against so
'many others who are incomparably
'wiser then themselves ; and that
'they strive even as much as they
'can to hurt them by striking them,
'because they will not do what they
'desire of them, nor will blindly o-
'bey

‘bey them in things which would
‘prove pernicious unto them. And
‘thus (pursues this Father) the
‘weakness of the Body is innocent in
‘Children, but the spirit of Children
‘is not so ; and we suffer in them
‘patiently many things not because
‘they are not bad , since one cannot
‘suffer them in persons more advanced in age , but because we hope
‘they will vanish together with their
‘Infancy.

You are therefore , my Sister , to
consider your children as totally inclined and wholly bent to evil. And do not doubt, but these impatiences which they make appear, this obstination not to will but what themselves will, this despight, this love of play, this disgust of their first instructions, this curiosity , this desire of overcoming, this ardour to command, this aversion they have from Prayer, this jealousy they conceive upon the signs of friendship given to their Brothers or Sisters, this envy
and

and this desire to ravin from others all they possess ; finally, the inclination they have to lye, and the esteem they have for the glittering vanities and ornaments of the World, proceed from the same principle which causes the hatreds, the murders, the envies, the jealousies, the desire and the love of the goods of the earth, and of the Poms of the World; and which causes them to fall, who are in a ripe and advanced age, into greater disorder.

In effect, grace being not given to man, but to perfect his Nature, the action of grace supposes that of nature ; and man must be capable to reason before he can be assisted and sustained in his ratiocination. So that the superiour part of the soul being not capable in children to do its functions ; and the regulation of the inferiour depending on its orders and its lights : this which hath no need of extraordinary succours to carry it on towards its object,

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but

but which hath a natural bent towards pleasing things, which cannot be regulated by grace, which doth not yet act in them; seizes upon the command, and gives liberty to all the passions to rally forth, and to make appear in all the actions of children, and in their weakest motions, the Empire they have in their hearts, and the violence wherewith they draw them towards creatures.

St *Aug.* l. 1.
Confess.

‘And this is it, (ex-claims *S. Augustin*) which
‘is the pretended innocence of children. There is none
‘for them, Lord, there is none for
‘them, my God; and I demand your
‘pardon yet at this day, for having
‘been of the number of these innocents. For ’tis the very same and
‘this first corruption of their spirit
‘and of their heart, which passes by
‘sequel into all the rest of their life.
‘Such as they were in respect of their
‘preceptours, and of their Masters,
they

‘they are in regard of Kings and of
‘Magistrates. After they have com-
‘mitted petty-Injustices to get Nuts,
‘Balls, and Birds ; they commit great
‘ones to heap up Money, to get fair
‘Houses, and to have a multitude of
‘Servants. Their irregularity encrea-
‘ses with their age, as the great
‘Punishments which the laws ordain,
‘succeed the light Punishments of
‘children. And thus, my God and
‘my King, when you said in the
‘Gospel, *That the Kingdom of Heaven*
‘*is for them who are like to children,*
‘you did not only propose the Inno-
‘cence of their Spirit for a modell
‘of Virtue, but also the littleness of
‘their Bodies as the image of Hu-
‘mility.

CHAP. IX.

*The Maxims which ought to be followed,
to render the Education of Children
Christian.*

'TIs upon these Principles I have now proposed, that all the advices and all the Maxims which the Fathers of the Church have given to Parents touching the Education of their children, are supported. And 'tis without doubt for this subject that the sacred Scripture enjoyns them to use therein a holy Rigour and a just severity : because their age being susceptible of apprehension, which is a natural motion, there's nothing but fear that can retain them in their Duty, and render them capable of Discipline. This you will observe in the ensuing Maxims.

Maxims

Maxims drawn from the Sacred Scripture.

Solomon says in the Proverbs, *Pro. 13. 24.* That he who chastises not his son doth truly hate him, and that he who loves him with a reall love, watches incessantly to his Education, and pardons him in nothing.

Pro. 22. 15. That folly and the inclination to disorderly things is as it were collected and heap'd together in the heart of a Childe, and that there is nothing but a somewhat severe conduct that can drive it from thence.

Pro. 33. 13. Take great heed (pursues this Wise-man), that you permit not your children to take overmuch liberty, and that you withdraw them not your self by a too great facility from your Discipline: for your son will not dye for being a little chastised. You shall strike him with the rod and give him some blows; and you will deliver at the same time his soul from Hell, by hindring him from falling by this rational severity.

Pro. 29. 15. The Wand and Correction give Wisdom : whereas a Child left to his own will affords nothing but confusion to his Mother.

Pro. 24. 5. Educate well your Son, he will prove your comfort , and he will fill your soul with joy.

Eccle. 52. 5. Be not therefore ashamed (says Ecclesiasticus) to make shew of great solicitude and a strong application for the well bringing up of your Children.

Eccle. 30. 1. He who loves his Son chastises him for every fault he commits, and almost continually.

Eccle. 30. 8. As an untam'd Horse becomes restive and hard to be managed, so a Child who is left to himself becomes sturdy and temerarious.

Eccle. 30. 9. If you nourish your Son with Milk (which is the symbol of meekness) he will make you fearfull , and you will become terrible to your self : If you play, and render your self over-familiar with him, he will bring you sadness.

Eccle.

Eccle. 30. 10. Do not laugh, nor divertise your self with your Children, for fear lest one day you may repent it, and that in the end you be not constrained to shew extraordinary signes of sorrow and of confusion which you may receive from them.

Eccle. 7. 25. 26. If you have Children, instruct them well ; make them pliable from their tender age. If you have Daughters, watch over their bodies, and never shew them an over-cheerful countenance.

You perceive, my Sister, throughout all these passages, which are so many Oracles of the Holy Ghost, that Fathers and Mothers are obliged to Educate their Children with a holy severity, which hinders them from contracting bad customs, and which by the fear of chastisements brings them to an aversion and to a horror of the very shadow of the least vice.

You see that God forbids them to play, to divertise themselves, and to laugh with them ; and by conse-

quence he ordains them not to appear in their presence but in a posture which may instill into them a respect, and which may entertain them in the Submission and the Obedience which he himself hath commanded them to observe.

But because these advices are somewhat general, and that the multitude of diseases causes a multiplication of the remedies; the Doctours of the Church have treated of the Education of Children a little more in particular, and have endeavoured to prevent the other evils which proceed from the small care which is taken therein, or from the negligences which are therein committed.

Maxims drawn from St. John Chrysostom.

*Chrysost. Hom.
9. in 1. Epist.
ad Timoth. ch. 3*

‘ *St. John Chrysostom* after he had made the
‘ recital of the misfortune
‘ of the high Priest *Helis*,
{ (as I have already related unto you),
‘ addressing

‘addressing himself to Fathers, speaks
‘to them in this sort : Listen to this
‘you Fathers , and bring up your
‘Children with great care in the
‘Discipline and in the Correction of
‘our Lord. Suffer them not ever to
‘do such actions , which as pleasant
‘as they are, cease not to be malici-
‘ous : and do not pardon them in
‘any fault upon pretext of their in-
‘fancy. Keep them above all in a
‘great restraint and in a great sobri-
‘ety. Advertise them, correct them,
‘affright them, threaten them, and
‘if need requires, make them feel the
‘effects of your threats.

‘You have in your Children a
‘considerable and very precious
‘pledge , keep it with great care ,
‘and do all things to hinder the ra-
‘vishing of it away from you. Be
‘not so void of reason as to take a
‘greater care of your goods and pos-
‘sessions, than of them for whom
‘you heap up all those things. Ex-
‘ercise their Spirits whilst they are
‘yet

‘yet tender, to Virtue and to Piety,
‘and then you may think of procu-
‘ring for them the other comodities
‘of life. Will you leave your Son
‘rich, see that he be Virtuouse, and
‘that he be Charitable : for that’s
‘the means whereby he will encrease
‘his Patrimony, or at least ’tis that
‘which will render him as con-
‘tent with his pittance as if he pos-
‘sessed all the Earth. But if he is
‘vicious, great riches will only serve
‘to furnish him wherewith to enter-
‘tain his bad customs, and to cause
‘him to abandon himself without
‘controll to all sorts of debauchery.

‘Mothers, it belongs to you to take
‘care of the Daughters you have ;
‘and this is not hard for you to do.
‘Order it so, that they keep conti-
‘nually at home. Instruct them prin-
‘cipally in piety and devotion, teach
‘them a contempt of riches and of
‘all worldly Poms and Vanities.
‘And since if you thus educate them,
‘they will not only save their own
‘Souls,

‘Souls, but moreover them of their
‘Husbands and of their Children ;
‘perform all that concerns them with
‘a serious application , as labouring
‘in one sole person for the glory and
‘for the Salvation of many others.
‘For a Daughter should go forth of
‘the house of her Parents, to enter
‘into that of her Husband, perfectly
‘instructed in every thing that is
‘necessary for the good government
‘of a Family ; and she ought to be
‘so perfect , that like as a little lea-
‘ven communicates its qualities to
‘all the paste, so she should cause her
‘Virtues to pass into all them whom
‘she is to conduct and govern.

‘Let the manners of your male-
‘children be so honest, and their pu-
‘rity so singular, that they may de-
‘serve prayse from God and from
‘Men. Let them learn under your
‘Discipline, Abstinence, and Sobrie-
‘ty ; not to make superfluous expen-
‘ces, but to let alone all magnificence,
‘which is commonly sought after in
‘things.

‘ things of shew and lustre, to employ
 ‘ their goods lawfully ; to be submis-
 ‘ sive to you, and to be obedient to the
 ‘ least of your Words.

*Hom. 21. su-
 p. r. Epist. ad
 Ephej. c. 6.*

‘ How long shall we suf-
 ‘ fer our selves to be led
 ‘ by the meer feelings of
 ‘ the flesh ? and how long
 ‘ shall we bend downwards to the
 ‘ Earth ? Let us prefer before all o-
 ‘ ther sollicitudes that of correcting
 ‘ and instructing our children in the
 ‘ fear of our Lord. If your son learns
 ‘ from his tender Infancy to live
 ‘ Christianly, he will acquire goods
 ‘ much more considerable, and a glo-
 ‘ ry far greater, than the World can
 ‘ procure him. You will not gain so
 ‘ much by instructing him how to
 ‘ heap up exterior riches, as in teach-
 ‘ ing him how to condemn them :
 ‘ do so then if you desire to make him
 ‘ rich ; since he is truly so, who needs
 ‘ nothing.

‘ Do not strive to settle him in a
 ‘ condition wherein he may acquire
 great

‘great glory by his learning ; but
‘teach him to put a small value upon
‘all worldly glory. Seek not out
‘means to make him live long upon
‘earth, but such means as are neces-
‘sary to procure for him an eternal
‘life in heaven. Think not of mak-
‘ing him so much an able man, as
‘of rendring him a faithful man.
‘He stands in need of Modesty, and
‘not of Eloquence ; of good manners,
‘and not of crafts and subtilties ; of
‘good actions, and not of fine words ;
‘endeavour to render his soul pure,
‘rather than his tongue polished :
‘Not that I forbid the instruction of
‘children, but ’tis this I cannot en-
‘dure, that one should only strive to
‘teach them human Literature, and
‘neglect to inform them what is ne-
‘cessary for their Salvation.

‘Let us put our children by our
‘prudent conduct into an estate to
‘endure patiently all sorts of acci-
‘dents, and not to become insolent
‘in prosperity. . If they who make
‘the

‘the Statues and Portraits of Princes
‘receive so much glory, why should
‘not we respect great recompences
‘for having adorned the Image of the
‘Sovereign of all Kings, and for ha-
‘ving restored to him his true line-
‘aments, (which were defaced) by
‘making our children conformable
‘to Christ Jesus, by making them
‘meek, affable, easy to forget inju-
‘ries, inclinable to do good to all the
‘World, to converse with all people
‘with gentleness and humanity, and
‘finally to despise the Earth with all
‘its alluring Vanities.

Behold, my Sister, after what man-
ner St. *Chrysostom* conceived children
should be educated : wherein he per-
fectly agrees with all the other Fa-
thers of the Church, who all of them
are of one accord in these prin ciples,
as I hope to shew you in the sequel,
in the mean while because I should
enlarge my self a little too much,
and that this work would swell ex-
traordinarily, if I would relate unto
you

you the entire passages of the other Fathers, where these Maxims couch-
ed ; permit me to propose to you on-
ly the substance, and to represent
them to you in few words, accor-
ding as I have conceived them.

*Maxims concerning the manner how Pa-
rents are to love their Children.*

BEAR always, my Sister, a tender
love to your Children, yet let it
be rational, and not concerned in
their tears in such occasions wherein
you must use violence to their Inclina-
tions. Now as these Inclinations
are all corrupted and not governed
in them by reason, they will not
permit them to take pleasure and
divertisement but only in such things
as incline them to vice. You must
not fancy that you can wean them
presently from those faulty divertise-
ments, without their resistance and
complaint. Fortify then your heart
against their moans and tears , and
resolve

resolve not to listen to the feelings of nature, when there is question of making them feel pain, or of depriving them of some satisfaction, rather than to suffer them to contract bad customs and to become obstinate in their own will.

Salvian observes, that there is nothing that brings greater damage to Fathers and Mothers, and works them greater displeasure, than the Children they have too much loved. And you are to take so much more care and heed of this irregular affection, by how much we see in the sacred Scripture that it hath been the origin of the greatest crimes and of the greatest irregularities of men.

Wisdom. 4. 15. For the Holy Ghost discovers unto us no other source of Idolatry, than the overstrong passion Fathers have had for their Children. And if that which the *major* part of Fathers and Mothers in our days have for their Children, makes them not to erect Altars to them,

them, nor to offer them sacrifice ; yet it but too frequently engages them to make them their Idolls to which they sacrifice all their cares and all the quiet of their life.

Love then your Children, but with a love which is holy and disengaged from the senses ; a love which stays not on the outside, and on that which pleases the World, as upon beauty, a good grace, a gentle garb, a pleasing humour, and a quick vivacity in conversation, and in reparties or returning nimble jests and replies.

Love them with a love that is strong and full of sweetness ; a love which patiently suffers their weaknesses and their infirmities, their unaptness to do the good things you tell them, their lightnesses and even their little disobediences, without ever altering or cooling it ; but on the contrary redoubling its ardour towards them whose infirmities of body or Spirit are the greatest.

H

‘A

‘A good Mother, says St. Bernard,
 ‘most tenderly cherishes that childe
 ‘whom she sees to be infirm.

4. *Maxims concerning the care they
 ought to take to disintangle children from
 the World, and to instil into them
 Christian sentiments and feelings.*

Place frequently before their eyes
 the vows they have made in Ba-
 ptism ; make them comprehend
 them, make them love them, make
 them have a high esteem of them :
 Let them know that the Pomps of the
 devil which they have renounced,
 are nothing else (as St. *Augustin* ex-
 plicates them) but the allurements
 of Pleasure, Balls, Comedies, and

*Tertul. l. 1. ex-
 plicat. Symbo-
 li ad Gaiet. c. 1.*

Shows ; and (according to
Tertullian) the comple-
 ments and honours which
 the people of the World
 render to one another, and mutual-
 ly exact, the great offices and great
 employs, the days specially dedicated

to pastime and to debauchery, the popular divertisements, the formed compacts and designs of voyages and walkings abroad, the flatteries, the follies, and generally all the other actions wherein the World makes ostentation of so great passion for gold and silver, for ambition, for pleasures, and for the rest of the false Divinities of the earth.

Mothers are wont to teach their children in such manner that they may conceive a horror for the devil; who can ordinarily have no power over them but by the means of the Vanities of the World, whereof he makes use to blinde them and to surprize them. Is it not then more rational that they should instill into them an aversion from all that the World values, and instruct them to tremble at the sole Name of dangerous divertisements, and at the sight of such persons, as are not governed but by ambition and vanity?

Do you thus dexterously manage

all the occasions God shall give you to inspire into them a contempt of the World, and of the honours of the Earth which are so passionately sought after. In the disgraces which happen to persons of quality, and in the death of great ones, make them to reflect on the vanity of all humane greatnesses, and on the advantage there is to be linked to nothing but God alone. If some one of singular piety and of eminent virtue suffers for having undertaken the defence of the Innocent, and for the publick Interest ; extoll before them the glory of these sufferings, and strive to make them relish the happiness there is in exposing ones life, goods, and quiet, rather than to do any thing against God, against a good conscience, and against ones King and Country.

Make use thus of all things, even in their most tender Infancy, to instill into them Christian sentiments. In the affliction they testify to you
for

for the loss of their Poppets and play-games, and such other petty-toys, tell them, that it is thus, that they ought not to set their affection upon any creature, because they are all perishable.

If they complain to you that they have been beaten or abused : answer them, well my Children, you must for the love of God suffer your selves to be ill-treated. And then endeavour to make them render some small service, or shew some little civility to the persons by whom they pretend to have been misused, or at least to make them comprehend that they must in no sort revenge themselves : Do not at that time seek to pacify them, as Parents do ordinarily, by speaking ill of those who offended them, or by threatening them your self, or by exciting them to testify feelings of revenge and of displeasure against those things (although inanimated and insensible) which seemed to have contributed to their fall,

or to the misfortune which hath happened unto them.

5. *Maxims concerning the search Parents should make of the predominant Inclinations of their Children.*

STudie the nature of your Children and their Inclinations ; and having observed that to which they are most biaſſed, apply your ſelf particularly to conquer it if it is bad, by making them praſtiſe by little and little the contrary actions ; and if it is good, ſtrive to ſtrengthen it day by day by the exerciſe of that Virtue which it hath for its object.

The knowledge you ſhall get of this Inclination which reigns in them, will be very uſeful to you for their particular conduct. For there are certain Paſſions which muſt not be openly ſet upon, but muſt be battered by removing the objects which excite them, and by preſenting good ones unto which they may apply themſelves :

themselves: And there are others on the contrary, which (as we may say) they must be forced to produce, to the end that Parents may make use of the very faults which they cause them to commit, how little soever they appear, that so they may give them a horreur and an aversion from them which are more animated.

Besides that , you ought particularly to propose to your selves in the conduct of your Children , to follow God , and to conform your selves (as much as in you lies) to the dispositions which he shall put into their souls ; to the end that by making use of the knowledge you have of their dispositions , you may apply them to such things as are proper for them, and to which you shall judge they will most freely apply themselves.

6. *Maxims touching the Instruction of Children.*

Propose unto them little rewards, to engage them to remember what you teach them: and (as says St. *Ferome*), ‘Gain them by small presents and by things they most esteem, as by confitures or pop-pets.

‘Make them acquainted with children of their own age who are well educated, that so they may have an emulation for them, and that the prayſes you give them may excite them to imitate them.

‘Do not hastily reprehend them if they are of somewhat a meek temper, but encourage them sometimes by prayſes; and at other times cauſing them to render an account of what they have learned before them of their own age, bring it ſo about that they may rejoyce to have out-gone them,

‘them, and then ashamed to be be-
‘hinde them. *St. Jerom. ibidem.*

Take heed above all, that they get not a hatred of Studies, lest they having taken an aversion from them in their tender age, should retain it in their riper years. Endeavour to make them love what they must be constrained one day to learn and practice ; to the end it may not be then a pain to them but a pleasure, and that they may not do it by constraint, but by their own choice. You must neglect none of these least things, when the greatest cannot well subsist without them.

Encrease and nourish in them the love of labour, by keeping them always employed. Let the changing of their business be their divertisement ; and let pious reading succeed their prayers and employs. Time seems short when it is diverted by good occupations.

Remember that there’s no time to be lost in the instruction of children ;
and

and that as you are to apply your self to form their manners from their most tender years, you are also from their most tender Infancy to imprint in them the first disposition to the Sciences.

True it is, that one can hardly during all that time teach them what they will apprehend in one sole year of their riper age. But because they must of necessity be employed in something, even in that age, one can assuredly do nothing better to make them employ their time profitably, after they once begin to **speak**, than in making them to study to **speak** naturally and in good terms : and one should never neglect any thing which may conduce in the least to their advantage , because they will thereby become capable to learn things of more importance in the age in which they must learn those of less concern, if they have not already learned them. 'Tis thus that advancing by little and little, children find themselves

selves capable in their youth of great matters ; and that the time well husbanded during their Infancy, contributes much to make them employ more profitably the time of their following youth.

Yet they must not be too much pressed to any thing, but one is to accommodate ones self to their strength and to the reach of their spirit. Studies have (as it were) their Infancy as well as man : and as the strongest bodies have been nourished with milk, and laid in a cradle in the first years of their life, so the most eloquent Men have sent forth cries like others, and have had at their beginning like them a difficulty to speak and to form their Letters.

Philip of Macedon had not made choice of *Aristotle*, who was the greatest Philosopher of his age, to teach *Alexander* the beginnings of humane learning ; nor had that Philosopher undertaken that employ, had
not

not both the one and the other been perswaded that the first tinctures of Studies ought to be received from the most able persons. Manage therefore, my Sister, so discreetly the first years of your children, that all may serve to render them both more knowing and more pious.

Cause them to learn to reade in such books, where the purity of language and the choice of good matter meet together. St.

S. *Aug.* l. 1.
Confess. c. 15.
n. 2.

Augustin thanking God for having forgiven him the faults he had committed in his Infancy by taking over-much pleasure in vain things, which he learned by reading the Poetical fables and fictions, says, 'that although it is true, that he had learned many useful words among those follies, it was nevertheless more true, that he might as well have learned them in more serious Lectures; and that to do so is a sure way to instruct Children well.

'Tis

'Tis this therefore, my Sister, which you ought to practise in regard of yours : and to take care that the lectures you give them in order to teach them to pronounce distinctly , and to observe the Points and Comma's , and to discern a perfect sense from an imperfect , be more profitable than curious.

When they shall begin to write , permit not the Copies which are given them to be stuffed with bad manners of speaking , and with the first fancies which fall into the minde of a Master : but provide that there may be proposed unto them such Verses or Sentences as contain some pithy expression or some pious Rule of Christian Morality. One may insensibly by this means replenish their memories with the greatest Truths : and as they shall have made a strong impression in their tenderest Infancy, they will easily present themselves to them when they shall be more advanced in age, and capable to make good use of them.

Your

Your principal care ought to be to cultivate their memory, and to make them learn by heart as many things as you can. In effect, as on the one side the spirit of children is not then capable to produce many things of it self, and on the other side they have ordinarily a very good memory, there is scarcely any other faculty of their soul which one can profitably exercise.

When they shall be in an estate to go to the Schools, or to have a Master in the house, make choice of the best regulated Colledge, and of Masters, not only the most able, but the most pious and the most prudent. If you choose a Coachman, a groom of the Stable, you take care (said

St. Chrysost.
Ser. 19. upon
Matth.

St. Chrysostom speaking to Parents) ‘that he be not
‘subject to wine, that he
‘be not a thief, and that he be skil-
‘ful in drenching and dressing Horses.
‘But if you will provide a Master
‘for your children, to form and
‘fashion

'fashion them, you trouble not your
'selves in the choice of him : the
'first who presents himself is good
'enough : and yet there is no em-
'ploy either greater or of more diffi-
'culty than that is. .For what is of
'higher importance then to form the
'spirit and the heart, and to regu-
'late all the conduct of a young
'man ? Great is the esteem of a skil-
'ful Painter and an Engraver : but
'what is their art in comparison of
'his excellency who works not on a
'cloath, or on a Marble-stone, but
'upon the spirits ? Yet we neglect
'all these things. We trouble not
'our selves to render our children
'Christians, but eloquent : and this
'very desire is for our own interest.
'For the end we propose to our selves,
'is not simply that they be eloquent,
'but that they may grow rich by
'their eloquence. Now if they could
'become rich without being eloquent,
'we would slight as well the elo-
'quence as all the rest.

7. *Maxims touching the Motives whereby to engage Children to labour, and to do what one desires of them.*

NEVER propose to them for a recompence the vain Ornaments of the World; neither make use of such things as have no value but among worldly people, to bring them to do what you desire. It would prove a means to inspire into them a love for such things, and to make them esteem them as true goods; whereas you ought to study how to make them despise them. For notwithstanding that all the goods of the earth are things in themselves indifferent, yet you ought to propose them to children as dangerous, yea even as evil, by discovering unto them only the disorders they cause in such as possess them. ‘And you should (says St. *Ferome*) ‘carry your self in such ‘sort towards them, as ‘that

*S. Ferom. epist.
ad Gaudent.*

‘that they may think the World hath
‘been always in the miserable estate
‘it now is ; that they may remain
‘ignorant of what pleasing things
‘passed in the ages foregone and
‘spent ; that they may shun the
‘Maxims and the customs which are
‘in use at this present ; and that
‘they may aspire after the goods
‘which are promised to us in Hea-
‘ven.

Now if you had rather follow the
sentiment of them who (as the same
Saint relates) fancy that it is more
to the purpose to satiate in childrens
infancy the thirst which Men, but
particularly Women, have after these
sorts of vanity, to entertain it and
cause it to encrease in them by re-
fusing to afford them such Ornaments
as they see others use : take care at
least (as this great Doctour advises
Gaudentius) that your children may
perceive how they of their own age
are prayesd for not using such sorts
of Ornaments. Make much of them
I your

your self in their presence : speak with prayse of their modesty and of their comportments ; and insensibly strive to instill into yours a disgust of all exterior trickings and trimmings which the World admires. Strive to make them comprehend, that you do not allow them such things, but only because they are yet little ones : and tell them that if they were indued with perfect reason, you would not give them such things as are fit only for children. If we must drive out of our hearts one desire by another ; you may perchance cure that which they have for these things of shew and lustre, by awaking the natural desire which all children have of putting themselves in the rank of such persons as are more advanced in age and in judgement.

Avoid nevertheless that unhappy conduct which St. *Chrysostom* reprehends in the Parents of his time, and which is but too common in this of ours, according to which Fathers
and

and Mothers excite not their children to virtue, to studie, and to other laudable exercifes, but only by humane and temporal confiderations, and which are all founded upon ambition and upon intereft. See how this great Saint expreffes the fentiments of one of thofe Fathers tyed to the World, by making him fpeak in thefe terms to one of his children : ‘Behold my Son, behold this
‘man ; he was very meanly born,
‘and had many other inconfiderable qualities : and yet becaufe
‘he was eloquent, he paffed through
‘the greateft Offices and employs ;
‘he hath heaped up vaft riches, married a wealthy wife, built proud
‘Pallaces ; finally, he hath made
‘himfelf dreaded and refpected by
‘all the World. This other, O my
‘Son, (proceeds this worldly Father,)
‘got not the reputation he hath at
‘Court, but becaufe he was perfectly skilled in the Latine Tongue.
‘And thus it is, (exclaims this great
I 2 ‘ Doctour,)

‘Doctour,) that we enchant the ears
 ‘of your children to introduce into
 ‘their hearts the two most violent
 ‘passions which are in the world,
 ‘to wit, the desire of riches and that
 ‘of vain-glory, which corrupt and
 ‘stifle in their souls all the seeds of
 ‘virtue; which cause to spring up
 ‘there such a quantity of thorns and
 ‘bryars, and which spread about so
 ‘much sand and dust, that their
 ‘spirit remains barren and uncapa-
 ‘ble to produce any fruit,

’Tis of this disorder that St. *Augustin* complains to God, when making reflexion upon the conduct they had used towards himself in the time of his youth, and raising himself towards God, he says to him: ‘Have I not just cause, O
 ‘my God, to deplore the miseries
 ‘and the deceits which I experienced
 ‘in that age, since they proposed to
 ‘me no other rule of living well, but
 ‘to follow the conduct and the ad-
 ‘vertisements

S. *August.* l.
 [x. *Confess.* c.
 9. n. 1.

‘vertisements of them who laboured
 ‘only to inspire into me the desire
 ‘and the ambition of appearing one
 ‘day with renown in the world ,
 ‘and to excell in this art of Elo-
 ‘quence which gains honour among
 ‘men, and gets false and deceitful
 ‘riches. Whereby it plainly appears,
 that if it is good , as we have ob-
 served , to give praises to children,
 it is not to make them love the
 praise, nor to make them labour for
 vanity ; but only to make them love
 Virtue, which alone deserves to be
 praised.

8. *Maxims touching the care Parents
 ought to take for their Childrens health,
 and for what concerns their bodies.*

BE not over-sollicitous to procure
 for them all the commodities of
 life : When they shall press you to
 grant them something which is not
 absolutely necessary for them , en-
 deavour to make them understand ,
 I 3 that

that Christians ought to let alone superfluous things, that they may supply the necessities of their neighbour. Say to them ; my Children , this is not ours, God gave it not unto us, but only that we might with it do works of charity ; and we should rob the poor, if we should waste it in things unprofitable.

But if they have some infirmity , or any disease ; however you spare nothing secretly to comfort them and to cure them , strive nevertheless to make them in love with sufferings ; accustom them to complain as little as may be, and by little and little instill into them constancy and stability.

Repress in them such inconsiderate desires as are ordinary in that age ; and teach them, for example, so to regulate their thirst and their hunger, according to the laws of temperance, that they may inure themselves by little and little not to have so much as a desire to do what they know

know they may not do honestly.
 St. *Augustin* for a mark of
 the discretion and of the
 prudence of a mayd-fer-
 vant extremely aged, to
 whom the Parents of St. *Monica* had
 committed the conduct of their
 Daughters, relates, 'that except the
 'hours in which they repasted them-
 'selves very soberly. at the table of
 'their Father, whatever violent thirst
 'they felt, she permitted them not
 'so much as to drink water, for
 'fear lest they might contract that
 'bad custome.

St. *August.*
 l. 9. *Conf.* c. 8.
 n. 1.

The thing which I entreat you
 most religiously to observe, is, my
 Sister, to accompany always the re-
 fusall which you are constrained to
 make, with so much sweetness and
 such testifications of good will, that
 it may be to them supportable; and
 by giving them such reasons as they
 are capable to relish, and which re-
 late only to their own Interest:
 strive to send them away better sa-

tified with your refusal, then they would have been with your overmuch easiness.

9. *Maxims touching what is particularly to be avoided in conversation before Children.*

NEver suffer in their presence vices to be covered with the name of virtue : Let it not be said, ' that 'tis to be of a good humour to frequent Shews, Balls and Comedies : That 'tis to be liberal, to make great expences : and that 'tis to be couragious to have ambitious designs.

Permit not the name of vice to be given to virtue : to call devotion that which is hipocrisy, liberality that which is prodigality ; the love of retreat, a savage disposition ; the fear to offend God, a scrupulosity and a weakness.

Rowse up their courage without raising in them ambition : render them

them bold without egging them on to rash enterprizes : teach them to be meek without effeminacy ; constant without obstinacy ; grave without severity ; civil and obliging without baseness ; frank and free without folly and fondness ; prudent without couſenage ; ſecret without diſſimulation ; liberal without prodigality ; good husbenders without avarice ; devout and religious without ſuperſtition.

Repeat unto them no leſs frequently then did the Mother of a great King, theſe words: ‘ my children, God knows ‘ how well I love you ; but I had rather ‘ an hundred thouſand times ſee you ‘ carried to your graves, than to ſee ‘ you commit one only grievous ſin. Perhaps you may be ſo happy as to engrave deeply in their ſoul this ſentiment, and to conſerve them, as this Princeſs did this great perſon, in the Innocence of their Baptiſm.

10. *Maxims touching the correction of Children.*

YOU must let pass no faults without punishment : but you must not equally punish every fault. The blemishes which dust makes upon a garment is cleansed by shaking it off, and not by casting water upon it or by applying fire to it. You are to employ remedies according to the strength and the nature of the constitution and complexion of the diseased person.

As nothing but love ought to move you to punish them, it were to be wished that they could be perswaded that you acted towards them only by that principle, and that you should always appear rather their Mother than their Mistress, according to these pithy words of the Authour of that letter to *Celancia*. ‘ You ought to be-
‘ have your self, says that excellent
‘ man, towards all them of your house,
‘ and

‘and rule them in such sort, as that
‘they may consider you rather as their
‘Mother than as their Mistress ; and
‘it must be rather the goodness and
‘the sweetness you testify to them,
‘than your rigour and your severity,
‘which must oblige them to render
‘you all the respect they owe you.

Above all, beware of treating them
amiss, when you are in choler ; and
take heed of entring into passion a-
gainst any one in their presence ; to
the end they may not lose the natu-
ral fear they have of angring you,
and that they may always apprehend
the effects of an irritated power,
whereof they never have had the ex-
perience.

Because a childe stands in awe of
you, do not reprehend him, nor
threaten him upon all sorts of occa-
sions, but only in such things as are
absolutely vicious, or which conduce
to sin. Leave them in great liberty
as to things indifferent, and which
will pass away as they encrease in
age

age and in judgement : and remember that there's nothing more dangerous than to accustom children to chastisement, because thereby one hardens them rather than corrects them.

It were to be wished that children had never heard the mention of blows or of rods ; that the sole desire to please you, or the sole dread to anger you, regulated all their motions ; and that, following the Counsel of a great Bishop, you could bring them to respect you rather by your sweetness and by your goodness, than by a harsh and severe carriage.

For my part, I conceive that the rigour which the sacred Scripture, in those many passages which I have before-cited, ordains to follow in regard of children, is exercised much more perfectly, and even according to the spirit of God, by the refusal of a kiss or of ordinary cherishings, than by whippings or other bad treatments of the body ; and that the
greatest

greatest dexterity of Fathers and Mothers consists in rendring their children so jealous of the marks of goodness they give them, whereby they become much afflicted at the least coldness appearing in their countenance ; that they fear nothing more than to be deprived of their presence ; and that nothing is to them more sensible, than to see their Father or their Mother prefer the service even of an underling upon occasions when they were disposed themselves to obey them.

PI. *Maxims touching the differences and disagreements which children ordinarily have with the domesticks, and the liberties they take with them.*

TAKE good heed that you be not transported with anger, when it chances that the servants exclaim against your children; Inform yourself gently of the subject of their complaints and tears ; and even when you shall

shall finde out that your servants were in fault; never reprehend them in the childrens presence, for fear they should thereupon grow insolent, and should from thence take an occasion to be absolute in all things, and to exercise a petty-tyranny over your domesticks, upon the assurance of being supported by you in their self-wills.

But if on the contrary your servants have chanced to say or to do something that is bad in the presence of your children; although otherwise they may be excusable, yet fail not to testify your being displeased, and to reprehend them vigorously before them. *The childe will become wiser, says Solomon, by the chastisement of the culpable, and of him who gives him evil example, Prov. 21. 11.*

Leave them not alone but as little as may be with the domesticks, and especially with Lacquais and Foot-boys. These kinde of persons to insinuate themselves and to get the favour of
the

the children, please them ordinarily with nothing but sottish follies, and instill nothing into them but the love of play, of divertisement, and of vanity ; and are only capable to corrupt the best natures, and such as are most inclinable to goodness.

St. *Ferome* after he had recommended to a Lady of quality to use great circumspection in the choice of such Maids as she was to take to accompany her Daughter and to serve her ; counsels her, not to suffer them to make any particular friendship with them, but to hinder them from talking together in private, and from making between themselves certain petty-mysteries of I know not how many things.

This great man knew the danger there is in leaving children to take too much liberty with all sorts of domesticks ; and how much it is to be dreaded, that this familiarity should come at last to make them lose their Innocence.

12. *Maxims touching the freedom which is to be given to children to express their thoughts and their opinions.*

THIS advice of St. Paul ought to be well weighed : *Ephes. 6. 4. Fathers do not irritate your children by an over-harsh carriage towards them, and by using them with overmuch rigour, but take care to educate them in the discipline and in the fear of our Lord : lest (as he adds in another place) Coloss. 3. 2. they should fall into a discouragement of spirit and of heart.* Which is as if the Apostle had said :

Take heed of reprehending continually your children, and of treating them with too much severity in small matters. Do not your self oblige them by your rigour to wound the respect which they owe to you ; and by commanding them things of too great difficulty, do not constrain them to disobey you.

They must be permitted when
they

they are a little advanced in age, to have the liberty to present unto you their reasons and their complaints, nor ought you to treat them harshly when they fancy they are in some sort wronged by your way of proceeding with them.

Imitate the prudence of that charitable Father, of whom it is said in the Gospel, that seeing his eldest son highly offended at the manner of his receiving his younger son into his favour; and having understood that for this cause he would not enter into the house; went forth himself to entreat him to come in. And that son having reproached him, *Luk. 15. 29.* *That he had now served him many years without ever disobeying him in any thing he commanded, and that nevertheless he had never bestowed on him a kid for the entertainment of his friends: but that as soon as this his other son who had wasted his means among harlots was arrived, he had slaughtered for him the fat calf:* This good

K

Father

Father far from being offended with his discourse, strives on the contrary to sweeten his spirit with words full of tenderness and goodness : *Ib. v. 31. 32. My son, (says he) you are always with me, and all that I have is yours : but it was fit to make a feast and to rejoyce ; because your brother was dead, and he is revived , he was lost and he is found again.* See how this wise Father disdains not to justify his proceedings before his son, and how he endeavours by the testimonies of charity and of the preference which he gives him , to diminish the resentment and the indignation he had conceived against him and against his younger brother.

Behold what manner of proceeding you are to propose to your self, since 'tis that of God himself in regard of his children , which Christ Jesus hath laid open to you under this parable. Think not , my Sister, that it is from the authority which God hath given to Fathers and to Mothers

Mothers over their Children not to make them to do what they desire of them but by the way of power and command ; nor that Children act always against the respect they owe to their Fathers and Mothers, when they finde difficulty to approve all that they do , or all that they say.

Children ought in many occasions to submit their lights to them of their Parents, and to prefer their judgement before their own : but 'tis also the duty of Parents to communicate to their children those very lights to which they pretend they ought to subject themselves. They ought to conduct them by truth and not by humour and fancy ; and they ought to gain their hearts by the love of that good which they desire to instill into them, and not by captivating their will under the yolk of a command full of threats and of terrour.

St. *Ferome* speaking of the manner
K 2 how

to educate children, says, 'that one
 'must use severity with much pru-
 'dence ; because the persons whom
 'one treats over-severely seek with
 'more eagerness than they do who
 'are left to more liberty, to divert
 'and comfort themselves with the
 'trifles of the world, from the harsh
 'usage to which they are enslaved.

13. *Maxims touching the patience
 wherewith Parents are to support their
 children', and to moderate their re-
 sentments of injuries received from
 others.*

'**T**Is not enough for a Christian
 Father and a Christian Mother
 not to irritate their children by hold-
 ing over them a too severe hand in
 things indifferent, or which are not
 absolutely criminal : they are more-
 over to be disposed to support pati-
 ently their greater disobediences, and
 to suffer their greater outrages, with-
 out suffering themselves to be trans-
 ported

ported to such resentments as would be no less dismal to themselves than to their children.

We have a proof convincing this truth in a dreadful history related by St. *Augustin* in several of his works, and which cannot be too often presented to Fathers and Mothers, amidst the displeasures they receive from their Children.

S. *Aug. Serm.*
31. *de diversis*
& l. 22. *de ci-*
vit. chap. 8.

There was in the Town of *Cæsarea* in *Cappadocia* a widow of quality who had ten children, to wit, seven sons and three Daughters: the eldest of all these children, so far lost the respect he ought to his Mother, that after he had loaded her with many injurious words, he was so rash as to strike her. His Brothers and his Sisters were witnesses of this outrage, not only without opposing themselves, but even without speaking one sole word in defence of their Mother. This poor Woman having her heart pierced with sorrow for

so great an injury, and suffering herself to proceed in the resentment of the affront she had received, took a resolution to lay her curse upon her wretched son who had so highly offended her.

Hereupon she goes forth of her at day-break to pronounce this imprecation against him upon the sacred Font of Baptism. The Devil presented himself to her in her way under the form of her husbands brother who was Uncle to her children, and questions her whether she was now going? she answered, that she went to lay a curse upon her eldest Son because of the insupportable injury he had done to her: then that accursed fiend who had no difficulty to finde an entrance into the heart of this Mother, which the spirit of revenge and of anger had opened unto him, perswades her to extend her malediction upon all her other children, since their silence rendred them no less criminalls than their eldest brother.

Thus

This Woman therefore suffering her self to be enflamed with choler against all her children by that envenomed counsells of this tempter, comes to clip and embrace the Baptismal Font, spreads abroad her hair, discovers her breast, and demands of God in this posture, that he will revenge her of all her children in such a manner as that they may bear about them over all the earth, the marks of the chastisement laid upon them for the outrage she received from them ; and that they may imprint by their example a terrour into the spirits of all people.

Her prayer was heard so speedily, that her eldest son was struck at the same instant with a horrible trembling in all the Members of his body : and within less then one year all her other children were punished with the same chastisement, one after another, according to the order of their birth.

Then this unfortunate Mother,

K 4

perceiving

perceiving her curses to have been so efficacious, and being no longer able to support the reproaches which her conscience suggested to her of her impiety, nor the confusion which she suffered before the world for permitting her self to be transported to so great an extremity, strangled her self, and ended her accursed life by a death yet more accursed.

St. *Augustin* upon the occasion of one of these children, whose name was *Paul*, and who had been miraculously cured, having caused to be read to his people the recital which this young man had made of this History as I have now told it, and making reflections upon the circumstances which accompany it, exclaims,

*Aug. serm. 32
de diversis.*

‘Let children learn from
‘this example to respect
‘their Fathers and their
‘Mothers, and let Fathers and Mothers
‘fear to fall into choler against
‘their children. ’Tis said in sacred
‘Writ, *That the blessing of a Father*
establishe

‘establishes the House, and that the
‘curse of a Mother roots it up even to
‘the foundations. This we see accom-
‘plished in these accursed children,
‘who being at this present vagabonds
‘over all the earth, have no establish-
‘ment in their own countrey, and
‘who not only serve for a dreadful
‘spectacle to all men, but also by
‘presenting their punishment and
‘their misery to the eyes of all them
‘who look upon them, should above
‘all affright proud children, who
‘fail in their duty towards them who
‘brought them into the world.

‘Learn then, O children, to ren-
‘der unto your Fathers and Mothers
‘according to what is commanded
‘you in the sacred Scripture, the
‘respect and the honour which is due
‘to them. But you, Fathers and Mo-
‘thers, remember, when your chil-
‘dren offend you, that you are Fa-
‘thers, and that you are Mothers:
‘This unhappy Mother invoked God
‘against her children, and she was
‘heard

‘heard because God is truly just, and
‘because she had been truly offended.
‘True it is, that there was but one
‘only among them who had injuri-
‘ously struck her, and the other had
‘only been silent in this occasion, or
‘had not uttered a word in her de-
‘fence. But surely God is just who
‘heard her prayer, and who gave ear
‘to the expressions which grief put
‘into her mouth. All this while what
‘shall we say of this poor Mother?
‘Was not she her self punished by
‘God with so much more rigour, by
‘how much she was heard more readi-
‘ly and more conformably to her own
‘desires?

’Tis thus, my Sister, that this great
Saint believed that God permitted
this Mother should make so unhappy
an end, after she had abandoned her
self to such choler against her chil-
dren, to teach Fathers and Mothers
not to suffer themselves to be tran-
sport ed easily to such resentments,
although most just in appearance ;
and

and not easily to lay their malediction upon their children, however so reasonable a cause they may seem to have for so doing ; and never to implore the succour of God against them during the violence of their indignation, for fear lest God hearing the prayers which grief drew from their hearts, and granting to them the things which passion alone inspired them to demand of him , the revenge which they call down upon their childrens heads falls not upon their own, and hurry them not on to despair, when the heat being passed over, and the feeling of nature having got the upper hand, they shall perceive themselves to have been the cause of the misery and ruine into which their wretched children are reduced.

And this reflexion ought to make so much the deeper impression in the spirit of Fathers and Mothers, because this miserable Mother we have here spoken of, was in desperate hazzard
of

of being damned for all eternity for having suffered her self to be transported to that excess of revenge against her children : whereas the said children were not punished for the fault they committed against her, but only during this life ; and that God afforded mercy to the major part of them, at the instant prayers, and importunities of holy men, to whom they had recourse in their affliction, as was seen in two of them who were recovered; in one at *Hippo*, and in another of them at *Reuenna*.

14. *Maxims touching the Equality which Parents are to keep among their Children.*

IF God gives you many children, take care to unite them in perfect friendship with one another ; let the younger respect the elder ; let the elder condescend to the younger as being yet less rational : and make in every thing appear so just an equality

ty in the marks of love and tenderness towards them, that they may have no manner of jealousy against one another. The only embroidered robe which *Jacob* gave to *Joseph*, was cause of the hatred his Brethren conceived against him, and that they hatched the design to take away his life.

Upon which *St. Ambrose* makes this pithy reflexion : ‘ It very frequently
‘ falls out, that the affection of Pa-
‘ rents is hurtful to their children
‘ when it stays not within the limits
‘ of a just moderation : and this hap-
‘ pens, when either through an over-
‘ great goodness they pardon their
‘ faults, or that testifying more love
‘ to some than to others, they ex-
‘ tinguish by this preference that fra-
‘ ternal affection which should keep
‘ them united in friendship. The
‘ greatest advantage which a Father
‘ can procure to one of his children,
‘ is to leave him the love of his Bre-
‘ thren, As Fathers and Mothers can-
‘ not

'not exercise a more glorious libera-
 'lity towards their children ; so also
 'the children cannot receive from
 'their Fathers and Mothers a more
 'rich Inheritance than that. It is
 'just that nature rendring them e-
 'qual, the favour of them who gave
 'them birth should continue them in
 'a perfect equality. Piety permits
 'us not to fancy, that Money gives
 'an advantage to a childe, since it is
 'that very thing which ruins piety.
 'Why then do you still marvel that
 'so many differences arise among
 'Brethren upon the occasion of a piece
 'of land; or of a house, since one
 'sole garment excited so much envy
 'among the children of *Jacob*?

'But what, (adds this holy Do-
 'ctour,) shall we blame this Pa-
 'triark for preferring one of his sons
 'before all the rest ? Can we take
 'from Fathers and from Mothers the
 'liberty of loving them more whom
 'they believe deserve better their af-
 'fection? and is it just to take from
 'Children

‘Children the emulation and the de-
‘fire of pleasing them more who
‘gave them their birth ? Finally ,
‘*Jacob* loved *Joseph* more than all
‘his brethren , because he foresaw
‘that this childe would be one day
‘more virtuous than the others, and
‘because he discovered already in him
‘more visible and more illustrious
‘marks of goodness.

These last words of *St. Ambrose* contain very important instructions for Fathers and Mothers. For although they are obliged to have an equal charity for all their children, it is notwithstanding a very hard matter not to resent sometimes in themselves more tenderness for one than for another ; and there are even some occasions wherein they are obliged to make it more appear.

All the difficulty then consists in knowing how to regulate and to distribute the testimonies which they give them according to the rules of Christian charity, and according to the
the

the lights of Faith. It consists in not preferring them who are of a more flattering and facetious humour, but also more free and inclinable to evil, before them who make shew of more coldness, but withall of more reservedness and more modestie ; not to cherish them more whom we design for the world then them whom we will consecrate to Religion ; to avoid the disorder which a holy man of *France* hath reprehended with so much zeal in a Letter he addresses to all the Church ; where he reproaches Fathers and Mothers of high injustice for making greater advantages of such of their children as followed the world, than of them who made profession of a holy and religious life.

‘What is more just and more reasonable (says he), than that he will of parents should agree with that of Christ Jesus ; that they should prefer in the distribution of their goods and of their charges
‘them

‘them whom God hath preferred by
‘the choice he hath made of them
‘to link them to his service ? Happy
‘he who loves his children by the
‘motive of divine love ; who regu-
‘lates the charity he bears them, by
‘that which he owes to Christ Jesus ;
‘who in the bonds of nature which tye
‘him to his children, looks upon God as
‘their Father ; who making sacrifices to
‘God of that which his love obliges
‘him to give to his children, draws for
‘himself an eternal gain and happi-
‘ness, and who lending to God (as
‘we may say) that which he distri-
‘butes to his children, procures for
‘himself an everlasting recompence
‘by procuring for them temporal
‘commodities.

‘But now, (adds he) Fathers and
‘Mothers follow Maxims far different
‘from these, and much deviating
‘from the piety which here appears.
‘They never leave less of their goods
‘than to such of their children to
‘whom they should leave the greater
L share

‘share in regard of him to whose service they are engaged : and they of their family whom they least esteem, are they whom the spirit of Religion should render most considerable. Finally, if they offer to God some one of their children, they prefer their other Brethren before them. They judge them unworthy to succeed them in their worldly means who are found worthy to be dedicated to the Altar. And one may say, that their children did not become contemptible unto them, but because they began to be precious before God.

This disorder is but too common in the age we now live in, in which Parents content not themselves to design to the Church or to Religion such of their children who are meanliest qualified, but they moreover even neglect their education, and use all means imaginable to deprive them of their succession. They strive by all manner of ways to have some Benefice

neſſice fall into their hands, and when they have once obtained it they ſubſtitute the goods of the Church and the patrimony of Chriſt Jeſus inſtead of that which was due to them by their birth. They make them renounce all the juſt pretenſions they have by the natural and civil Laws: becauſe they render them deſignatories of ſuch goods as were deſigned by the piety of the faithful for the ſubſiſtance of the poor: and they bereave them of what lawfully belonged unto them upon pretext of having procured for them that which they cannot according to the Canons and Rules of the Church apply even to their own uſes: becauſe it is not obtained by the ways preſcribed by the ſaid Canons and the ſame Rules of the Church. ‘As
‘if, (ſays *Salvian*) Parents ſhould
‘not rather tye themſelves to leave
‘goods to ſuch of their children as
‘they know are capable to make the
‘beſt uſe of them; and as if they
‘ought not to prefer them who em-
L 2 ‘ploy

‘ploy their means only in works of
‘charity, before them who will as-
‘suredly dissipate them in their vain
‘and superfluous expences.

There is another disorder crept in among the faithful, and which no less destroys the equality which Parents owe to their children, which is, to think of settling them only, who either by the rank of their birth or for some particular qualities, best please them. They fear lest by parting their goods equally among all their children, they cannot raise up as they would the splendour and the glory of their Family. The Eldest could not possess nor sustain the Offices and the employs which they strive to procure for him, if his Brothers and his Sisters should have the same advantages which he hath : they must therefore be put into such an estate as not to be able to dispute this right with him. They must be thrust into Cloysters whether they will or not, and they must be timely

ly sacrificed to the interests of him whom they designe for the world and for vanity.

You cannot, my Sister, take too much care to avoid all these disorders, which are contrary to the charity and to the Justice you owe to your children. Endeavour therefore to keep among them a perfect equality. But if you have some mark of tenderneſs and of preference to give to any one of them, let it be to the most obedient, and to them who tend with most ardour to goodness and to virtue ; to the end that that may excite an emulation in the others, and that they encreasing all equally in the fear of God and in the pursuit of virtue, may deserve all the like testimonies of goodness and of affection.

15. *Maxims touching the lodging of Children.*

TAKE care not only for your Sons, but also for your Daughters, that as much as may be they lye alone, or with such persons in whom you may have as just a confidence as in your self.

*Franc. de
Sales l. 1. E-
pist. Ep. 1.*

'Tis an advice which *Francis of Sales* gave to *Madam de Chantai* in prescribing her Rules for the Education of her children. And to make her comprehend the profit hereof, he says; *that experience rendred this observation daily more and more commendable unto him.*

In effect, because Parents neglect this Counsel, it chances not only that of two children which are in the same bed, there's but one of them whom God draws out of the heap of corruption, and leaves the other by a just judgment abandoned to his irregularities;

gularities ; but even that both of them perish miserably by losing the innocence they received in Baptism.

16. *Maxims touching the Complacency which Parents have in their Children.*

NEver approve the actions of your children in which there is on the one side Wit, and on the other side Malice ; for fear lest not knowing how to disintangle that which there is of spiritual, from that which is of malice, in the thing they do, they should attribute to the whole action that pleasure you take and the praise you give them ; and that thus they should accustom themselves to practice it, and should (to please you) get a habit of telling petty lies, and inventing tricks against their brethren or against the other domesticks.

Be you very reserved in the praises you give them, *even for their

most spiritual actions ; and be afraid lest by relating in their presence all they do wherein there appears wit, and by discoursing with them or of them, they should be puffed up with pride, and so become insupportable to others.

17. *Maxims touching the Plays and the Recreations of Children.*

PERmit them such Divertisements as are honest and not dangerous, but moderately ; for fear lest if you should keep them over-long embusied in serious exercises, they should be disgusted with them : and lest on the contrary they should become Idlers if you should suffer them to play continually.

It would be a great good so to order it, that their very recreations might contribute to exercise their Judgement and their memory ; that according to the counsel of all the Fathers of the Church, they were taught

taught to sing Psalms and Hymns. thereby to clear their spirit in forming their voice, and to untie their tongue in pronouncing the prayſes of God: and (as St. *Ferome* ſays) that they had no Paſtimes which were not to them a ſtudy.

'Tis thus that this great Doctour counſells a Roman Dame, to cauſe letters to be made of Box or of Ivoire, thereby to teach her Daughter by playing with them, and mixing them together, to know the Letters, and to joyn them, and ſo to form Syllables: And 'tis thus, that after children can reade, one may as it were for a diuertifement ſhew them the Map, and as they grow in age and underſtanding give them a taſte of the pithieſt paſſages of the ſacred and profane Hiſtory, and oblige them to repeat the ſame, and to remember the ſacred Genealogies and the Succeſſion of Monarks; ' to the end, ' (ſays this Father,) that by ſuch ' very things which will be perhaps ' uſeleſſ

‘useless unto them, their memory
‘may be disposed to conserve those
‘they are bound to know.

It would be also much to the purpose to make them play sometimes before you, and to let them recreate themselves in your presence ; because the inclinations of children are more easily discovered in their Play. In effect , as they stand then less upon their guards , and that joy fills their hearts, their other passions are more free to shew themselves , and they quickly manifest the eagerness they have to gain, the desire they have to overcome others , and the discontent they have for being conquered ; so that you may thereupon manage, (as one may say) these divers passions , and make use of their play to instruct and teach them not to apply themselves to it with so much heat , not to have an eagerness for gain , not to set themselves against others when things succeed not to their wish, not to be dejected

at

at their losses, to preserve a certain indifferency which is necessary to practise justice and fidelity, and to avoid cheating and petty-cousenings which are very common among children, and which oftentimes pass along with them in their more advanced age.

18. *Maxims touching what company ought to be permitted to Children.*

TAKE great care that your children neither play nor converse ordinarily but with children brought up in the fear of God. *Job* permitted his to recreate themselves, but 'twas among themselves, and without strangers who might have corrupted them and hindred them from entertaining themselves in virtuous employs, which they always did according to the relation of *Origin* and of *St. John Chrysostom*: and that charitable Father ceased not, during their recreations and divertisements,
to

to offer up to God for them his fervent prayers and sacrifices.

St. *Ferome* writing to *Gaudentius*, gives him a very important advice, which I desire you to mark well : It is, so to order it that his daughters should not play nor divertise themselves but only with them of their own sex, and that they should in no sort seek, but rather shun the frequentation of boys.

St. *Teresa*, in
her life writ-
ten by her self.
c. 2.

St. *Teresa*, whose spirit was perfectly cleared and every way judicious, making reflexions upon the first faults of her life, attributes them to the liberty she took in her tendrest age to converse with some of her cousin-germans. 'I had, (says she) some cousin-germans who came frequently to my Fathers house. He was very circumspect to forbid all entrance to any but to them : and would to God he had used the same caution towards them also : for I now see the danger

‘danger there is, when one is in an
‘age proper to receive the first seeds
‘of virtues, to have commerce with
‘persons, who knowing the vanity
‘of the world, entice others to en-
‘gage themselves therein. I was al-
‘most of the same age with my cou-
‘sins ; we kept always together ;
‘they tenderly loved me, and I en-
‘tertained them with what ever I
‘fancied would please them. They
‘related to me the success of their
‘affections, and such trifles which
‘were not very good to be heard.
‘And which was yet worse, my
‘soul was sensible of impressions
‘which have been the cause of all
‘her evil. Ha ! were I to give coun-
‘sell to Parents, I would warn them
‘to be well advised what persons
‘frequent their children in that age ;
‘because the bent of our corrupted
‘nature bears us rather to bad than
‘to good : I found this in my self : for
‘I made no profit of the great virtue
‘and honesty of one of my Sisters,
‘who

‘who was much elder than my self;
‘whereas I retained all the evil exam-
‘ples which a kinsman gave me who
‘haunted our house.

‘And in the sequel, after she had
‘deplored the bad use she made of
‘her youth till the age of fourteen
‘years, she exclaims: I am sometimes
‘seized with an astonishment, when
‘I consider the evils which come from
‘bad companies; nor could I believe
‘it, had not I my self proved it by a
‘sad experience. ’Tis principally du-
‘ring the time of youth that this e-
‘vil is most dangerous, and this makes
‘me wish, that Fathers and Mothers
‘would make their profit by the ex-
‘ample of my faults, to hinder by
‘their care the like accidents: For
‘tis but too true, that the familiari-
‘ty I had with that person did so
‘change me, as that it left in my
‘soul no sign of the good nature
‘nor of the virtues which were
‘there before: and it seems to me,
‘that she and one other who lived
‘in

‘in the same way of folly, imprin-
‘ted in my heart their wicked in-
‘clinations.

You see, my Sister, by the exam-
ple and by the Words of this holy
woman, how reserved you ought to
be in giving access to persons in-
to your childrens familiarity, although
their alliance and nearness of blood
permits you not to exclude them
from your house; and how you must
never suffer that under this pretext
of parentage your children should
contract a strict friendship with chil-
dren who are not brought up in the
fear of God, which you strive to in-
spire into yours.

Above all, take care that your
Daughters go not forth of the house
without you; and it were to be
wished, that they went not abroad
but only for things absolutely neces-
sary. The sole example of *Dina*,
Genes. 34. who for having once only
gone forth of her Fathers house to
take a view of the Daughters of the
Town

Town of *Sichem*, was forced away to the excessive grief of her Father *Jacob*, and of all her Brethren, may suffice to make you apprehend the gadding abroad of your Daughters, and to oppose your self against any design they may have of contracting acquaintance with strangers, that is, with such as have their spirits filled with vanity, and who have not been educated, as yours, according to the Spirit of Christianity.

19. *Maxims touching the care which is to be taken to induce children to do what they ought to their Fathers.*

TAKE great care in particular, that your children shew much respect to their Father, that they love him, that they honour him, and that they fear him. Never pardon their least disobedience to his orders. Suffer them not to speak otherwise to him than with submission and respect. *He who obeys his Father gives much joy*
and

and comfort to his Mother, says the Scripture, *Eccle. 3. 7.*

St. Paul says, *That women must be submitted to their Husbands in all things: Ephes.* And they ought to be so, says St. Chrysostom, because when they are in good intelligence, their children are well educated, their Domesticks are well instructed, their Freinds and Neighbours are marvellously edified. In fine, the quality of head which is proper to the Husband, and which he bears in regard of his wife, makes it sufficiently appear, that 'tis for him to watch over his actions, to govern by his prudence the whole family, and to give out his orders for the conduct of all the members which compose it. And this is it which the illustrious Authour of the letter to *Celancia* endeavoured particularly to insinuate unto her.

'It must be in the first

'place, says this great man,

'that the authority re-

'mains entirely in your husband, and

M

that

Letter to *Celancia.*

‘that all your family may learn by your
‘example what honour and respect
‘they owe him : you must therefore
‘by your obedience make it known,
‘that he is the Master : your humi-
‘lity must raise him, and your sub-
‘missions must make him to be re-
‘spected by all the rest ; because your
‘self will be so much more honoured,
‘by how much you render to him
‘more honour. For the man, accor-
ding to the Apostle, is the head of
the woman ; and the body can ne-
ver appear well adorned, unless its
head be well dressed : which moves
him to say elsewhere , speaking to
women, *that they must be submitted to
their husbands for the love of our Lord
as they are obliged to be ;* and the A-
postle St. Peter : 1 Pet. c. 3. *Wives, be
ye submitted to your husbands, to the end
that if there are any who believe not the
preaching of the Word, they may be gain-
ed without the Word by the good life of
their wives , considering the purity in
which you live , and the respectful fear*
you

you have for them. If then the law of Marriage obliges wives to render honour to their husbands, even when they are Infidels, it surely obliges them yet more strictly when they are Christians. If this is true, my Sister, as to the least duties of the civil life, it is much more as to what concerns the children. And by consequence you ought in this point, as in all things, to act as much as possibly you can jointly with your husband.

Bless our Lord for having given you a person who will never oblige you to follow the irregularities which are crept into the World; but who on the contrary will take care, according to the counsel of *St. Jerome*, that the very cloathes of his children may make them know him to whose service they were engaged by the vows of Baptism.

But if, (as says the same Author,) a Lady of very high birth was reprehended with much severity by an An-

*St. Jerome, Ep.
ad Letam.*

gel, for having presumed, (that she might not displease her Husband,) to frizzel the hair of her little Niece, and to trick her up *a la mode* ; if for having caused her to wear Pearls and Diamonds according to her condition, but not according to the spirit of Christianity, God took away from her by death both her husband and her children, and made appear by so suddain and so extraordinary a chastisement, ‘how great an aversion he hath against them, (says ‘this great Doctour) who violate ‘his Temples by profane ornaments, ‘and that his Divine Majesty so much ‘detests and abhors them, have you ‘not cause to tremble and dread the just judgements of God, if you bring up your children according to the fashion of the world against the will of him whose sentiments you have espoused by espousing his person, and if you surprize his Religion & his Freindship, to oblige him to condescend to the sentiments of vanity which you desire to follow?

* CHAP.

C H A P. X.

Important Advices for the Christian Education of Children.

I. Advice.

Concerning the Excesses and the Ornaments of the World.

THE love of worldly Ornaments and braveries, is in it self a great evil, says St. John Chrysostom, even although it should cause no other disorder than the adhesion to those vanities, and although they might be used without scandal and without hurting the conscience.

S. Chrys. Hom.
15. in Epist. ad
Colos. c. 4.

'Tis for this reason, my Sister, that Tertullian, S. Cyprian, S. Jerome, and all the other Fathers of the Church could not hinder themselves from sighing, from complaining, and from uttering the zeal wherewith

they were animated, when they beheld how Christian women were loaden with chains of gold, with Jewels, and with precious stones; and that instead of esteeming themselves glorious to be cloathed with Christ Jesus, they had no passion but for stuffs of ignominy, (according to the language of the Church,) and for cloathes more suitable to courtisans then to the Daughters of Christ Jesus, that is, to Children conceived in the tears and in the torments of a God crucified.

And yet neither the dreadful threats which God thunders out against the daughters of *Jerusalem*, for having loved these lewd Ornaments, nor the horrible chastisements wherewith he punished them, nor the prohibitions made by the Apostles, nor clamours of the whole Church for the space of sixteen hundred years, have been able to stop this exorbitancy.

Behold (says *Isay*) *what our Lord says to the Daughters of Sion who are*
arrogant

arrogant and proud, who walk with stretched-out necks, with wandering eyes, mincing as they go, making a tinckling with their feet, and trailing after them those long tails of their robes: our Lord will be-reave them with shame of all these vain ornaments, stinks shall succeed to these sweet perfumes, and harsh cords to their girdles of Pearls and of Diamonds, Isay. 3. 16. &c.

St. Peter. 1 Pet. 3. 3. &c. after he had excited Christian Wives to win their husbands to Christ Jesus by their good example and by their good life, recommends to them above all things, *that they put not on their Ornaments to dress themselves outwardly, by curling their hayr, by enrichings of gold, and by bravery of cloathes, but to adorn the invisible man concealed in the heart by the incorruptible purity of a spirit full of meekness and of peace, which is a rich and magnificent Ornament to the eyes of God. For thus it is, (adds he) that the holy women who placed their hope in God, were wont formerly to attire themselves, being submitted to*

their husbands, like Sarah, who obeyed Abraham, calling him her Lord.

St. Paul in like manner 2 Tim. 2. 9. recommends unto them, *to be cloathed as honesty demands, to adorn themselves with civility, modesty and charity, and not with frizled Perruks, nor with trimmings of gold, nor with Pearls, nor with sumptuous habits: but as such women ought to be, who make profession of piety, and who testify the same by their good works.*

‘Take good heed, (sayd formerly ‘St. Ferome) writing to a Lady of
‘quality concerning the Education of
‘her Daughter, that you bore not
‘her ears for the hanging there of
‘Jewels, and that you paint not
‘with white and red the Face which
‘hath been consecrated to Christ Je-
‘sus, nor give unto her Neck-laces of
‘Pearls, nor load her head with
‘precious stones: Cause her by the
‘care you take to possess the inward
‘ornaments and the precious riches
‘of the soul, wherewith she may
‘purchase

'purchase the inestimable treasure of
'Salvation.

From whence then (imagin you, my Sister) springs this general disorder, and this common obstinacy of them of your Sex in a matter which is opposite to Christianity, but from hence that this contagion is communicated to Children by the means of their Mothers, and particularly to daughters, who (as experience makes it appear) are very susceptible of their Mothers manners and inclinations.

We complain that in this age, the girls of ten years old have more ambition and vanity, than others had heretofore at thirty : We cannot endure that they should seek to be seen and to be courted : We wonder at the eagerness they have for companies, Comedies, Balls, and walkings abroad : but it were a matter much more to be marvelled at, if they having received from their Fathers and from their Mothers all the dispositi-

ons which are necessary to love nothing but divertisements, and to seek after the occasions of vanities and of pleasures, as they permit them to do, they should affect retiredness, and should refuse to please the eyes of men.

Reflect seriously upon these important verities ; and believe me, my Sister, that there is nothing one ought not to do in order to instill into girls the hatred of the vanity and of the pomp of apparel : Wherefore in such things as are even necessary to form their body, order it so, that the advises which you give them may not carry them on insensibly to love themselves, and furnish them with other motives than such as the love of the world may inspire into them.

Thus when you oblige your Daughters to keep themselves straight, tell them, that one ought to take care to conserve their stature, because God hath given it to us, and that he would we should always have our eyes

eyes elevated towards him, to bless him, and to implore his assistance ; because 'tis for them who have no other love but for the things of this world to crouch their body towards the earth ; and because finally Christ Jesus hath not broken the bonds wherewith we were shackled, but to the end we should march with our head lifted up towards Heaven. And do not tell them, that they will not be esteemed in the world if they have not a good grace, and that people in their assemblies, make small account of the beauty of the countenance, when the stature of the body is crooked.

If you cloath them decently according to your condition, and according to the rules of the Gospel, make them understand that this exteriour decency ought to be the mark of the inward purity and cleanness of their heart, and that they are to take greater care of the Ornament of their soul then the dressing of their body.

If,

*St. Ferome, to
Leta.*

If, according to the advice of *St. Ferome*, you permit them not to affect a certain wantonness in the pronunciation of their words, or that they use words which are unproper and out of date, do not tell them, that otherwise they will be incapable to receive a complement, or to entertain a company; but tell them, that by avoiding these defects they ought to put themselves in condition to make others one day to know the greatnesses of God, and to excite them to virtue.

Let them know, that the care you take to make them learn to work whether it be in Tapistry, or in Embroderie, or in Points and Laces, proceeds not out of a desire you have that they should deck themselves with their own works; but out of the knowledge you have of their obligation to make good use of their time, and of the easiness they may have by this means to help their necessitous

cessitous neighbour by their labours.

Finally, instruct them to want even things permitted and which are innocent ; to the end they may have no love for those things which are forbidden. The famous *Lewis* who was one of the greatest Princes of the world ; never suffered the Princesses his Daughters to wear upon Fridays, Garlands and Coronets of Roses and of other Flowers, which were the richest ornaments of their age ; because Christ Jesus had been crowned with thorns upon that day.

This great King was far from that accursed complacency of some Mothers, who being interiously attracted to recollection and to a contempt of worldly vanities, engage themselves nevertheless in dangerous conversations and assemblies upon pretext of their having children, that it is fit they should divertise themselves, and that they must yield something (say they) to an age which is totally
addicted

addicted to pleasure. As if these very considerations ought not to oblige them to break off the intelligence they might have with the world, and as if the fear of engaging their children in dangerous companies, out of which they shall not perchance escape with so much happiness as themselves have done, were not sufficient to make them shun these encounters, and to move them to choose a life which is more Christian, more modest, and more retired than the former.

This I say, my Sister, because there are many Fathers and Mothers who fancy they can justify themselves one day before God for having quitted their solitude to lead their children to a Ball; for having stifled the feelings they had of a simplicity in their garments to satisfy the vanity and the ambition of their children; for not having openly embraced all the other Maxims and all the other counsels of the Gospel, for fear of engaging

gaging their children to follow them, and for causing them to enter into a disgust of the Maxims and vanities of the World. As if this unfaithfulness to the motions of a grace, which was perchance given them for the sanctification of their children, ought not to make them apprehend the just judgments of God ; and that they were not to answer to him for all the bad thoughts, for all the evil desires, and for all the libertine actions done by their children in these assemblies, and which indeed they perceived not, but which the eyes of God observed, and which his justice will impute one day to the compliance of them who engaged them in these dangerous occasions.

Take good heed also of imitating those Mothers, who upon pretext of sparing , or because they are tired with the vanities and with the follies of the world, uncloath themselves to cloath their children ; and who by a kinde of hypocrisie, the
most

most dangerous that can be imagined, not daring to follow the fashions, which the world it self permits only to youth, will at least satisfy their vanity by making their daughters follow those modes, and who being themselves no longer fit for pleasures and divertisements, render, (as says St. *Jerome*) 'those innocent Souls the most ordinary sacrifices of pleasure.

I will not insist here to represent to you the obligation you have never to suffer your Daughters to paint and patch themselves; to ruddy their lips and to blacken their eye brows; to whiten their cheeks, and to seek out such other ridiculous vanities, which the spirit of the world hath invented upon pretext of repairing the defects of nature, but in effect to satisfy the passion which they of their Sex have to please.

That which I have now spoken of the excesses and magnificent cloathes; suffices to make you comprehend
how

how far you ought to estrange them from those follies ; since there is less evil, according to the Fathers, in these proud Garments, than in tricking up the face with strange colours.

St. *Ambrose*, among the Latin Fathers, in the books he made for the Instruction of Virgins, highly condemns in Christian Women, curl'd hayr, Necklaces of Pearls, Pendants at the Ears, and other such like ornaments. But there's nothing which he beats down with more zeal and with greater eloquence, than the care which the women of his time took

*S. Ambros.
l. 1. de Virgin.*

to paint themselves upon the pretext of pleasing their husbands. He pleasantly rails at them for thus betraying themselves by seeking in this manner strange beauties ; and he reproaches them, in that by applying themselves with so much studie to change the lineaments of their face, they condemn themselves, and render

der their natural defects much more remarkable.

St. *Chrysostom* among the Greek Fathers, teaching husbands (who have wives which are altogether worldlings, who love excessive riots, and are plunged in delights) after what manner they are to labour to withdraw them from these irregularities; counsels them not to begin by bereaving them of their magnificent dressings, but by taking away the solicitude they have of painting their faces. And this holy Doctour produces nothing upon this subject, which a Mother ought not to make use of, if she perceives any of her Daughters to have the least inclination to these sort of vanities. For then it is that she should represent unto her, 'that there is no wise man who condemns not them that disguise thus 'the visage by pouders and by borrowed colours, to force in some 'sort nature, and to give to them-
'selves

'selves what they have not ; and
'who having been bred in the Faith
'and in the knowledge of the true
'God, and having Christ Jesus for
'their head, they ought not to seek
'an artificial beauty by these disgui-
'ses which the Devil hath invented.

'Consider, (says in the sequel the
'said Doctour addressing his speech
'to all Christian Women,) that Christ
'Jesus is your Bridegroom ; that 'tis
'for him you ought to adorn your
'selves ; and then you will avoid
'with horreur these shameful em-
'bellishments. For Christ Jesus loves
'not these false and counterfeit dres-
'ses. His will is, that his spouses
'should be fair, but with a true
'beauty. 'Tis that beauty which the
'Prophet advises you to keep with
'care, when he tells you, *and the*
'*King will love your beauty.*

'Let us then no longer seek those
'studied beauties, which are as ug-
'ly as they are vain : The works of
'God are compleat : He hath put

‘there all that there should be, and
‘he hath no need of you to reform
‘them. After an excellent Painter
‘hath finished the Kings Picture, no
‘one dares presume to adde strange
‘colours; and such a boldness would
‘not pass unpunished. You have then
‘a respect for the work of a man ;
‘and dare you alter and corrupt the
‘work of God ? you do not remem-
‘ber that there is a Hell : you trem-
‘ble not at the consideration of those
‘flames ; you forget your very soul,
‘and you treat her unworthily with-
‘out taking any care of her, because
‘you give all your thoughts and all
‘your affections to your Body.

‘But I mistake when I talk to you
‘of your soul, since you give to your
‘body no better treatment, and that
‘there comes to it the contrary of
‘what you pretend : you will appear
‘fair by this Paint, and it serves
‘only to make you deformed : you
‘will please your husband, and no-
‘thing more displeases him, and not
‘only

‘only him but all the world. You
‘will pass for young, and you be-
‘come thereby sooner old. Finally,
‘you will have your beauty admired,
‘and every one flouts you : you can-
‘not without some shame look either
‘upon your friends, and such as are
‘your equals, nor upon your own
‘chambermaid ; and your very look-
‘ing-glass makes you blush.

‘But I will not stay upon these
‘Reasons. There are others yet more
‘strong and much more considerable.
‘For you sin against God ; you lose
‘your shamefacedness which is the
‘glory of your Sex ; you enkindle
‘criminal flames in the hearts of men,
‘and you render your selves like to
‘those infamous sacrifices of publick
‘unchastity : Consider then with at-
‘tention all these advices I have gi-
‘ven you : Despise for the future
‘these Diabolical ornaments : Re-
‘nounce these false embellishments,
‘or rather these true deformities, to
‘employ your self no longer but on-

‘ly upon that interiour and invisi-
‘ble beauty of the Soul, which the
‘Angels desire, which God loves, and
‘which will be precious and venera-
‘ble to them, to whom you are united
‘by a sacred tye.

You have, my Sister, in these words of this great Saint, all that is necessary to strengthen your Daughters against the evil inclination which they of your Sex have to make themselves fair and to please. You have there all that is necessary to inspire into them the horror of these painted and counterfeit beauties which they so much affect. Finally, you there finde the motives which oblige your self to educate them in the modesty and in the reservedness, which the Christianism you profess requires.

2. Advice.

Concerning Worldly Songs.

TAke a very particular care to hinder your children from learning profane songs. I cannot, my Sister, too much recommeud this advice unto you, nor exprefs, as I ought, the evils which these accursed songs produce, which nevertheless are the main divertisement and the chief joy of them who follow the Maxims of the World.

St. Chrys. ser.
2. in Matth. 1.

‘God hath given us
 ‘eyes, a mouth, and ears,
 ‘to the end, says, St. Chry-
 ‘sostom, that we should consecrate
 ‘them to his service, that we should
 ‘not talk but of him, that we should
 ‘not act but for him, that we should
 ‘sing only his prayfes, that we should
 ‘render to him continual thanksgi-
 ‘vings; and that by these holy exerci-
 ‘ses we should purify the bottom of
 N 4 ‘our

‘our hearts. But instead of making
‘this use of them we profane them
‘by words and actions altogether
‘vain and superfluous ; and would
‘to God they were only superfluous,
‘and not wicked and dangerous.

‘Who is he, among all you, who
‘listen unto me, (adds this Father),
‘that can say by heart either one
‘Psalm, or any other part of the
‘Scripture, if I should demand it of
‘him? there would not one be found:
‘and which is more to be deplored,
‘in this indifference for sacred things,
‘you have at the same time an ardour
‘which out-passes that of fire it self,
‘for such detestable things as are on-
‘ly worthy of the devils. For if any
‘one should entreat you on the con-
‘trary to recite some one of these in-
‘famous songs and of these shameful
‘and Diabolical Odes, there would
‘many be found who have learned
‘them with care, and who would re-
‘late them with pleasure.

Think not, my Sister, that these
words

words are too strong to be applied to such songs as are common in the world, and which are taught children when they begin to speak. Those songs which pass for the most honest, include oftentimes the most subtil poyson. And if you examine all them you have ever heard, you will observe that there are few which wound not either truth or charity ; whether it be in giving false prayes to things and persons which deserve them not, or whether it be in rending the honour and the reputation of the Neighbour, you will mark, that there are scarcely any which are not full of bitter backbitings and slanders, and which are not bloudy Satyrs, sparing neither the sacred persons of Sovereigns, nor of Magistrates, nor of the most innocent and pious people : you will perceive that there are hardly any which serve not either to expresse irregular passions or to entertain them ; that there are few or none which flatter not the said passions,

passions, which represent them not with a colour to disguise their horror, and to make injustice and infamy to be loved and cherished; which are not employed to render criminal flames illustrious; which are not stuffed with dishonest equivocations, and which bring not into the imagination such filthy and shameful *Idea's* and images, that it is impossible they should not totally wound purity.

Yet notwithstanding, how many Fathers and Mothers are there, who suffer without any scruple, their children to fill their spirits and their memories with these songs, which they sing with pleasure in their presence, and by their free and frequent repetitions of them, accustom themselves insensibly to lose their shamefacedness, though they would blush to hear them in a more advanced age, if they had not timely inured them to this corrupted language.

Lactantius, in the abridgment he made

made of his Institutions, says ;
'That one of the dismal effects of
'these songs, is to leave in the heart
'a very great disposition to crimes
'and to liberty : insomuch as they
'who love them, and who make them
'their divertisement, suffer them-
'selves to be easily engaged in all
'manner of disorder and impiety.
'He adds, that they instill a disgust
'of all holy things, and above all,
'of the sacred Scriptures ; because
'corrupted nature finding nothing
'there which flatters her, becomes
'distasted, and unjustly prefers those
'wretched verses and songs, which
'foment and entertain its passions,
'before the solid Truths which those
'holy Books discover unto it, and
'which condemn its irregularities.

What care then ought not Fa-
thers and Mothers to take, to pre-
serve their children from this plague
which infects almost the whole
world? what crime do they not com-
mit, not only when they please them-
selves

selves to hear them sung by their children, but even themselves teach them to sing them? St. *Cyprian*, speaking of Parents who caused their Children to eat meats offered to Idols, makes the children utter these astonishing words: *Our own Fathers have been our Murderers*. And St. *Augustin* explicating this passage, says, 'that although these children having 'no share in this criminal action by 'their own will, did not really dye 'in their soul; yet their Fathers ceased 'not to be their Murderers; because 'forasmuch as depended on them, 'they caused their souls to dye spiri- 'ritually.

How much more culpable are Parents who teach their children songs of detraction or of obscenity, then these whom St. *Cyprian* blames? For surely the meats offered to Idols are the creatures of God: but these Songs are the productions of the devil, who composes them by his ministers. Those meats did not really corrupt

corrupt either the soul or the body of the Children, they only passed through them like other victuals, without leaving in them any malignant impression: whereas these sacrilegious songs corrupt the spirit of such as sing them, and sticking close to their memory, prove a temptation to them as long as they live.

Finally, as *Lactantius* excellently observes, 'whatever sweetness there is in the harmonious sounds which flatter the ears, one may easily condemn them, because they leave no impression in the heart, and because they adhere not (if we may say so) to the substance of the soul. But verses which are animated with the modulation, charm the soul with their sweetness; they get possession of the spirit of the hearer, and push him on with violence whither they please; they perswade him to all that which they make him fancy is agreeable, and they almost

Lactant. l. 6.

Instit. c. 21.

'almost surprize him, and entirely
 'master his will whilst they flatter
 'his senses. You ought not then
 '(concludes this Authour ,) con-
 'ceive any thing to be sweet to your
 'ears, but that which nourishes your
 'soul and renders it better : and you
 'should particularly apply your self
 'to avert that Organ from vice, which
 'is given us by God to hear his truth,
 'and to receive his doctrine. If you
 'take delight in singing and in Poetry,
 'please your selves in warbling forth
 'the prayes of God : There is no
 'true pleasure but that which is e-
 'vermore accompanied with virtue.

Behold , my Sister, what you are
 timely to instill into your Children :
 never suffer any thing to be done or
 spoken in their presence, which is in
 the least wise unbecoming the mo-
 desty, the prudence , and the chari-
 ty which is due to your Neighbour,
 whereof you make profession ' in
 S. Chrysost. ' quality of Christian. Per-
 bom. de ann. ' mit them not to hear
 'effeminate

‘effeminate and lascivious songs, for
‘fear lest they may prove to be an
‘unhappy charm to mollify their souls
‘and to make them lose all their
‘vigour.

Endure not, that the mouths which
are to be one day sanctified by the
celestial food of the Body of Christ
Jesus, be profaned by infamous songs;
and that the tongues which are to
be dipped in the blood of our Savi-
our be employed in a language which
is altogether corrupted.

Have evermore present to your
spirit those excellent words of St.
Paul Ephes. 5. 3, 4, 17, 19. which
includes the Rules of the conversati-
on of the Faithful : *Let not fornication or any other impurity whatsoever, be so much as once named among you : Neither filthiness, nor foolish talk, nor jesting, all which things are disagreeable to your vocation ; but rather words of thanksgiving to God. Be not indiscreet, but know how to discern what is the will of our Lord ; entertaining your selves with*

with Psalms, with Hymns, and with spiritual Canticles, singing and making melody from the bottom of your hearts to the glory of our Lord. Let all dishonest Words be banished from your mouth. Let the word of Christ Jesus dwell in you with fulness, and replenish you with Wisdom. Instruct and admonish one another with Psalms, with Hymns, and with Spiritual Canticles.

Thus you see, by these words of the Apostle, that Christians are not permitted to speak the least word, not only which is dishonest, but even which is not serious, or which hath in it any thing of jesting; so far is he from suffering them to make such things all their joy and diversion: and that if they sing, 'it must be Psalms, Hymns, and spiritual Canticles; that so by the pleasure which toucheth the ears, the spirit yet weak may raise up it self to feelings of piety, and that being more ardently moved

S. *Augustin.*

l. 10. *confes.*

c. 33.

•ved

'ved to devotion by the tunes animated with Divine words, it may receive with more respect and sweetness the verities there included, and employ it self therein more profitably.

Parents who will not endeavour to follow these Apostolical Rules in the education of their Children, and who have not absolutely forbidden them these corrupted songs, will be found by so much the more culpable before God, by how much it is more easy for them in this age to hinder them from it: since there are many persons of piety who have successfully laboured in putting into Verse the Psalms, the Hymns, and the Canticles of the Church; that there are many who have composed spiritual songs which are very sweet & pleasing; and that they have set these Psalms, these Hymns, and these spiritual songs to very harmonious tunes and airs, which by recreating the spirit raise it to God, and nourish piety in the soul.

O

3. Advice

3. Advice.

Concerning Romances.

'TIs not yet enough, my Sister, to watch over the tender years of your children, to hinder them from learning accursed sonnets: you ~~must~~ furthermore when they are more advanced in age, and capable to apply themselves to reading, keep carefully from them the Romances and other Books of that nature, which only serve to instill the spirit of the world into their mindes, and to ruine in them the spirit of Christ Jesus.

I cannot better make you comprehend the importance of this Advice, then by relating to you the words of Teresa, wherein you will see how dangerous it is for Mothers to indulge their children in this point, and for themselves to take pleasure in

*Teresa c. 2.
of her life.*

in these kinde of Lectures, which charming the spirit by agreeable dotages, corrupt the heart with real irregularities.

‘It seems to me, says she, that
‘what I am going about to relate,
‘was to me very prejudiciall. I con-
‘sider sometimes the great evil done
‘by Parents to their children in not
‘endeavouring with all their autho-
‘rity to place continually before their
‘eyes the objects of virtue. For al-
‘though my Mother was as virtuous
‘as I now have declared her, yet
‘when I had attained the use of rea-
‘son, I remember very little, and al-
‘most nothing at all of her good
‘qualities ; whereas the bad ones
‘which I observed in her, did strange-
‘ly hurt and dammage me.

‘She was delighted with the rea-
‘ding of Romances ; but this diver-
‘tissement was not to her so dange-
‘rous as it was to me, because she
‘lost no more time than what she
‘employed in reading them, and that
O 2 ‘perhaps

‘perhaps she did it only to untire
‘her self from the wearisome cares of
‘her family, and to hinder her chil-
‘dren from worse employments: but
‘as for me, although my Father was
‘so much against it, that we were
‘forced to take care he might not
‘perceive it, I ceased not to keep on
‘my ordinary custom of reading these
‘Books, and how small soever this
‘fault was in my Mother, it failed
‘not to cool my good desires, and
‘was the cause of my falling insensi-
‘bly into other defects.

‘It seemed to me, that it was not
‘evil to lose many hours of the day,
‘and of the night, in so vain an oc-
‘cupation, although I hid my self
‘from my Father; and I was so en-
‘chanted with the extreame pleasure
‘I took in it, that methought I could
‘not be content if I had not some new
‘Romance in my hands.

‘I began to imitate the Mode, to
‘take delight in being well dressed,
‘to take great care of my hands, to
‘make

'make use of the most excellent per-
'fumes ; in a word, to affect all the
'vain trimmings which my conditi-
'on permitted, and which my curi-
'osity invented in a very great num-
'ber.' Indeed my intention was not
'bad ; for I would not in the immo-
'derate passion which I had to be
'decent, give any occasion to any
'person of the world to offend God ;
'but I now acknowledge how far
'these things, which during several
'years space appeared to me inno-
'cent, are effectually and really cri-
'minal.

I do not think, my Sister, that
any thing needs to be added to these
words to make you abhor the read-
ing of Romances ; since they disco-
ver so cleerly the greatest part of the
bad effects which these fabulous
Histories produce, which the idleness
and licentiousness of these later times
have invented to nourish and enter-
tain the most dangerous passions.

For you see in the words and in
O 3 the

the example of this holy woman, how these unhappy lectures charm in such sort the spirits of young people by the pernicious sweetness and the dismal pleasure they present unto them, that they neglect all other exercises to tie themselves to this; that they make it their only and their principal business; and that they employ the days and the nights, even against the will of their parents, to satisfy the curiosity which the connexion of the diverse adventures they meet with in those books, excites more and more in their spirits, as they proceed in the reading thereof.

You see how these empoysoned Lectures change all the good inclinations they received from nature; how they chill by little and little the desires they had for goodness; and how they banish in a short time out of their Soul all that was there of solidity and of virtue.

You see how they instill into their
Readers

Readers the love and esteem of all worldly vanities ; how they teach them to seek out means whereby to please the world, to flatter their senses , to trick up themselves , to render themselves pleasing , to stay and deceive the eyes ; finally, to finde out disguises and cunnings to conceal that wherein the body is defective, and to place in its highest splendour whatever may make for their advantage.

Oftentimes one is surprized to see young girls educated in a great reservedness and in great modesty, take all on a sudden an air full of vanity and gallanterie, and to make shew of no other ardour than for that which the world esteems, and which God abominates. One is astonished at this deplorable change ; and since they had not as yet haunted companies, one knows not well to what it may be attributed. 'Tis that Fathers and Mothers have not watched over them to hinder their reading of these

dangerous books, which have instilled into them this secret vanity, and this desire to raise in them who look upon them those passions for which they conceived so high an esteem, by seeing them expressed so agreeably in those Books. Those feigned and imaginary adventures have charmed their hearts. They have redoubled the ardours of their passions, and have permitted to pass first into their souls, and afterwards into their gestures, and into their actions all the motions they have found registred of those fabulous Ladies. They have espoused their Maxims, their spirit, their conduct, their language, and all their manners of proceedings. They have there learned not to be so untractable, nor so severe, to be somewhat tender and compassionate; to suffer themselves to be concerned in the services, cherishings, kindnesses and tears of their wooers; finally, to hide themselves from themselves, and to cloak the
the

the motions of a love which is totally irregular with the appearances of a civil honesty, and of an easy, complying and gay humour and disposition.

Be vigilant therefore my Sister, and carefully hinder your Children from falling into this dangerous snare, which the devil lays to entrap their Innocence. 'Let them not be hurried away with this dismal torrent, which St. *Augustin* says, 'drags along the children
S. *Aug.* l. 1.
Confes. c. 16.
'of *Eve* into that vast and 'dangerous sea, out of which they 'scarcely (says this Saint) can escape, and save themselves, who 'pass over upon the wood of the Cross 'of Christ Jesus.

'And let them not say, (adds 'this Father,) that in these Books 'they may learn the purity of the 'language, and that it is from them 'that this eloquence is to be sucked 'which is so necessary to perswade 'what one desires, and to express 'with a grace ones advises and con-
'ceptions.

‘ceptions. You ought to take greater care of the purity of your childrens heart than of that of their language. And although there may be found good things in those books intermixed with the bad, yet (as St. *S. Jerome* to *Leta.* *Jerome* observes upon the subject of dangerous books) ‘one needs much discretion to seek and finde out gold in the dirt, and one is oftentimes in danger to defile himself in this search without finding what they look for.

After all, there are now an infinity of Books of Piety much better written, from which your children may draw together, with the knowledge and the love of Christian Verities, true Eloquence, and where they may finde all the graces of the Language without any need of seeking them in fabulous Histories, which are only capable to quench Charity in their souls, and to enkindle there forreign flames, which
will

will consume by little and little all the feelings of piety which you have endeavoured to instil into them.

4. Advice.

Touching, Balls, Dancings, and publick meetings.

IN the occasion of scandal which the world is ful of, we are not sollicit to evil at the same time by all the ways by which we are susceptible of it. But (as *Salvian* observes,)

‘either the spirit alone is
‘set upon by thoughts

*Salvian. l. 6.
de gubernat.
Dei.*

‘contrary to purity, or
‘the eyes are struck with dishonest
‘objects, or the ears filled with discourses
‘opposite to charity : so that
‘if any one of these senses suffers it
‘self to be engaged in the sin, the
‘others may at the same time be exempt
‘from it, and may serve the soul
‘for an instrument to raise her up
‘from this fall.

But

But in Balls and Assemblies, which are at present but too common among Christians, the World, the Flesh, and the Devil, assault the spirit of young people by all the ways whereby they may instill vice into them. They present at the same time to all their senses all the different objects which may charm them and allure them to evil. You may say, that they have heaped together in the same place all that which can give entrance to pleasure into the heart of man, by which they are wont to make themselves Masters of him.

The Ear is there charmed with the concert of Musical Instruments ; and the Eyes with every object which riot and vanity can produce and expose as most proud and pleasing ; the delight which is found in sweet odours is there awaked by most precious perfumes and most agreeable smells ; and the taste by most delicious fruits and most exquisite dainties.

Finally,

Finally, there is, as it were a general conspiracy of all that voluptuousness hath of allurements and of charms to effeminate the heart of man and to flatter his several passions.

The persons who are invited to these assemblies apply themselves only to render themselves pleasing and to make themselves to be loved. They spend whole days in dressing, trimming, and disguising themselves, and in hiding as much as may be all the defects of their faces : they employ all imaginable addresses and artifices to cheat the eyes of their beholders.

All the world enters there with this disposition (which is so vain but so precious to corrupted nature), to love and to make ones self loved. Nor is one content to have this disposition ; they explicate it by all manner of means, and oftentimes the looks, the gestures, and the very dressings, explicate what the tongue dares not express.

Who

Who can represent all the snares which the devil then lays for young people ? What indiscreet compliances ! What passionate respects ! What dangerous adhesions ! What feigned and dissembling protestations ! What vain impertinent and Idolatrous discourses ! It seems as if all they who compose these assemblies had forgotten not only that they are Christians, but even that they are Men ; so much they make appear in their gestures, in their postures, in the motions of their bodies, of effeminacy, of wantonness, of irregularity. You would imagine it were a troop vowed to pleasure, and which had undertaken by common consent to place the creature in the place of God.

I dare not here paint forth unto you what passes in the heart of all such persons, whose passion to please and to be beloved rules all their motions.

‘ There

'There it is that the
 'gross and impure vapours
 'which arise from the dirt
 'and mudd of the flesh, and from
 'the boilings of youth, obscure the
 'hearts and overcloud them in such
 'sort that they cannot discern the
 'pure and resplendent serenity of a
 'lawful affection from the darksome
 'images of an infamous love.

St. Aug. l. 2.
 Conf. c. 2.

'Tis there that they swim in this
 'unhappy joy, and the dismal plea-
 'sure whereby the children of the
 'world tye themselves to base things
 'by the irregularity of their cor-
 'rupted will, and being animated by
 'their passions, (which as fumie wine,
 'dim by their imperceptible vapours
 'the highest part of their souls,) for-
 'get God to adhere to the creature.

What desires! What dreads! What
 impatiences! What envies! What
 jealousies! What suspicions! What
 displeasures! What irregular Motions
 tols their spirit and their heart?
 One cannot, my Sister, explicate all
 the

the interiour evils which these Assemblies ordinarily cause and produce : and without taking notice of the quarrels, fights, and murders, which there take their birth, our tongue is too chaste to express the other unhappy effects and the rest of the dangerous sequels of these meetings ; where the most innocent souls learn to lose their shamefac'dness, and become in the end the sacrifices of an infamous pleasure.

What shall I say of the laws and of the rules which are observed so inviolably in these Assemblies, and which the spirit of licentiousness hath there established : of that indispensable obligation, which the persons where such meetings are made, have to open their door indifferently to all the world : of the liberty which all young people have to enter in : to examine all the persons who compose it ; to adhere to such as best please them, to entertain them, to leade them out to dance, and

and to use with them such freedoms as the Parents would be ashamed to permit in their particular houses? In-
 somuch as properly speaking the places where these sorts of Assemblies are held, are as it were the infamous and publick houses, where Parents expose their own Daughters to the most licentious Gallants ; and where these Daughters by the little modesty and reservation which appears in their dress, in their looks, in their garb, and in all their comportment, prostitute themselves to the eyes and to the desires of all them who there enter, and even instill into the more moderate, motions contrary to their duty, and who too frequently degenerate into most shameful practices.

Shall any one wonder after this, if *Charls Bor-*
romeus, in an excellent
 Treatise he made against

Charls Bor-
romeus tract against
 Dances.

Dances, and in which he shews that they are condemned by the Holy Scripture, by the Councils, and by
 P the

the Fathers ; relates ‘ that when he
 ‘ was yet a Student having constrain-
 ‘ ed (with his companions) a Philo-
 ‘ sopher of a very solid judgment to
 ‘ go to a Ball ; this Philosopher after
 ‘ he had well observed all the cir-
 ‘ cumstances of that assembly, and
 ‘ the actions which were there done,
 ‘ was struck with astonishment, and
 ‘ presently told them, that surely it
 ‘ was an invention of the Devil to de-
 ‘ stroy souls and to corrupt the man-
 ‘ ners of the faithful.

And think not, Sister, that the
 Dances which are done in private
 and with less pomp are less dan-
 gerous.

St. *Ambrose* in the Books
 S. *Amb.* 1. 3. . he made for the instructi-
 de *Virg.* on of Virgins, and which
 he addressed to *Marcellina* his Sister,
 after he had set down, that all Christi-
 ans are obliged according to the pre-
 cept of St. *Paul*, *Coloss.* 3. to refer to
 Christ Jesus all their words and all
 their actions, compares divertise-
 ments

ments to remedies, and says, 'that as
'remedies profit not the body but
'when they are used according to the
'advice of the Physitian, and that on
'the contrary they serve oftentimes
'to entertain the disease when they
'are taken contrary to his advice: So
'all that we do according to the rules
'which Christ Jesus, who is the
'Physitian of our Souls, hath pre-
'scribed unto us, contributes to their
'health and serves them for a reme-
'die: whereas that which is not con-
'formable to his spirit and to his
'rules, insensibly weakens and de-
'stroys her strength. It follows then,
'concludes this holy Doctour, that
'a Christian should place all his joy
'in a good conscience, and not in
'Feastings, in Dancings, and in
'worldly Meetings. For the chastity
'is not in security, and the pleasure
'which allures us ought to be sus-
'pected when the Dance is the com-
'panion or the end of the divertise-
'ment we seek for. *There is no one,*

‘said an Ancient, *who dances, being*
‘*sober, unless he has lost his wit.* If
‘according to the very Pagan-wis-
‘dom, drunkenness or folly is the
‘cause of Dancing, what can we
‘think the sacred Scripture would
‘insinuate unto us when it repre-
‘sents unto us the Fore-runner of
‘Christ Jesus condemned to death at
‘the desire of a Dancer, but that the
‘pleasure which *Herod* took to see
‘the Daughter of *Herodias* dance be-
‘fore him, was more unfortunate un-
‘to him, than the sacrilegious resent-
‘ment he had of the freedom where-
‘with that Saint had presumed to re-
‘prehend him?

Then after he had made reflexion
upon the greatness of the crime
wherein this Prince was engaged,
having been as it were enchanted by
this unhappy dance, and by the bold-
ness of this Girl in daring to dance
before him, he adds these words :
‘What could this Daughter learn of
‘an incestuous Mother but to lose all
‘Modesty

‘Modesty ? In effect, is there any
‘thing more proper to excite shame-
‘full passions, than to discover, as
‘they do in dancing, those parts
‘of the body which nature and ci-
‘vility oblige to hide ; then to con-
‘duct the eyes with a certain artifice,
‘and cause the looks to agree with
‘the undecent postures of the body ;
‘and then to mark with the head
‘and all the rest of the body the
‘motions of a dissolute cadency ?

‘Shall one wonder after this, if
‘people are so easily engaged amidst
‘the dance to commit the greatest
‘crimes ? And what stayedness or
‘what remainder of modesty can
‘there be among the tintamars and
‘the confused noises they make in
‘singing, capering, and abandoning
‘themselves to a dissolution, which
‘dishonours Christianity ? What say
‘you Christian Mothers at the sight
‘of so tragical a history ? See you
‘not in this example what you should
‘teach your daughters to avoid, and
‘that

‘that it is for unchaste and adulterous Parents, to permit their daughters to dance, and not for them who are chaste and faithful to their Bridegroom, who should teach their daughters to love virtue and not to affect dancing.

Chrysost.

Hom. 48.

in Matth. .

St. *Chrysostom* confirms this truth, when making reflexion upon this History, he says, ‘That this daughter of *Herodias* was doubly criminal ; first, in that she danced ; secondly, in that she pleased *Herod*, and so pleased him as that she received a Murder for the price of her dance. And then after he had observed that the dance was the snare by which the devil caused this unhappy Prince to fall into so horrid a crime, he says, ‘That it was also the devil who made this Girl dance with such a grace, that *Herod* was charmed and blindly abandoned himself to his passion. For, adds he, the devil is ever found where-ever

‘ is

'is dancing. God hath not given us
'feet for so shamefull a use , but to
'march with modesty. He hath not
'given them to us that we should
'caper like those brute beasts which
'skip up and down, and which it
'seems women desire to imitate in
'their dancing , but to have place in
'the quire of Angels. Now if the
'Body is dishonoured by these unde-
'cent gestures , how much more is
'the soul thereby defiled ? Dances
'are the sports of devils. His mini-
'sters and his vassals make them their
'divertisement and their pleasure.

And that no one may fancy that
those words cannot be applied to such
dances as are common among world-
lings, because they have not always
to our eyes such dismal consequen-
ces as these ; yet as this holy Do-
ctour observes, 'There are at this
'day many such Feasts , and Balls,
'and such murdering dances. They
'kill not there the blessed Precursour,
'but the very Members of Christ Je-

'sus, and in a manner which is yet
 'more cruel ; they present not there
 'a head in a platter for the price of
 'a dance; but they render the *major*
 'part of such as are there present
 'the slaves of brutish pleasures : and
 'by engaging them in criminal pas-
 'sions they kill them, not by cutting
 'off the head of their Body, but by
 'separating their Soul from Christ
 'Jesus.

Avoid therefore, my Sister, abso-
 lutely these Balls, these Dances, and
 these miserable Meetings. Fly them
 as a Plague, the poyson whereof is
 more mortal to souls , than that
 contagion is to bodies. Let no con-
 sideration oblige you to frequent
 them : Consider before God their in-
 evitable danger ; and practise in fa-
 vour of your Children that which
 St. *Chrysostom* notes we daily do for
 the conservation of worldly goods.
 'Surely, says this Father, when we
 'see a servant bearing about an a-
 'lighted Torch, we seriously for-
 'bid

‘bid him to carry it into places where
‘there is straw, hay, or such com-
‘bustible matter, for fear lest when
‘they least dream of it, a spark
‘should fall into it and fire the
‘whole house. Let’s use the same
‘precaution towards our Children,
‘and let’s not carry their eyes to
‘such places where are found licen-
‘tious Damosells, pratling Girls, and
‘shameless persons. But if there are
‘such people at home with us, or
‘dwelling in our neighbourhood, or
‘where-ever they be, let us expressly
‘forbid our Children to look upon
‘them, or to have with them any
‘commerce or conversation; for fear
‘lest some small spark falling into
‘the Soul of these young people should
‘cause a general conflagration, and an
‘irreparable damage.

5. Advice.

Concerning Comedies , and Stage Plays.

IF the fear of causing dangerous passions to spring up in the heart of your Children , obliges you to keep them from the Meetings and Assemblies whereof we have now spoken ; surely this same fear indispensably engages you never to permit them to frequent Comedies.

There is no disorder which the Fathers of the Church have beaten down oftner and with more zeal than the love of shews and spectacles. We finde in infinite places of their Writings , the marks of their extreme care against this pernicious inclination , which began in their time to corrupt the Innocence and the Chastity of the faithfull.

They consider them as an invention of the Devil , who hath caused Theatres to be erected in the Towns,

to

to effeminate the hearts of the Soldiers of Christ Jesus, and to make them lose their strength and their generosity.

They deplore the blindness of such as believe there's no harm in assisting with pleasure at representations, from which they can bring back nothing but shameful imaginations and criminal designs.

They lay open the indispensable obligation one hath to quit the near occasions of incontinence: They call these Assemblies the Schools and the publick sources of impurity, and they decry them as the Feasts of the Devil: they oblige them who have assisted thereat to purify themselves by repentance before they enter into the Church: Finally, they make descriptions so sad and so horrible of the state wherein the spectators are found at their going forth from these divertisements, that one cannot read them without trembling, and without being astonished at the dreadful blindness

blindness of men, who abhor not the greatest crimes but when they are not common, and who not only cease to contradict them, but which oft-times they even make to pass for innocent actions.

For surely notwithstanding the endeavours of these great Saints, and of them who have followed them to stifle this disorder; it is so much increased in these last ages by a general corruption which is crept in among the faithful, that it passes now for an honest divertisement, and that Comedies which are the shame and the confusion of Christianity, are become the serious occupation of the major part of Christians. That which more afflicts me, said else-

St. *Christ. ser.*
3. in *Matth.*

‘where *S. Chrysoftom*, speaking of this disorder, is, that this evil being so great, is not esteemed an evil: And this is it which obliges you, my Sister, to take more care to hinder your Children from setting their affection

affection upon these wretched spectacles.

I well know that it is pretended, that there is much difference between the Comedies of these times and those which the holy Fathers thus highly condemned in theirs ; and that if those against which they shewed so great zeal, deserved the blame they laid upon them, these which are now adays represented upon the stages, cannot be sufficiently praised, *because they contain for the most part nothing but examples of Innocence, of virtue and of Piety.*

But with however specious a pretext the Authors of these Plays cover themselves, and however pure and holy may be their intentions ; there is nevertheless such a mixture in their Works, and the Saints also whom they bring upon the Theatre testify there so much tenderness touching love, which is the predominant passion of Comedies, that it is very hard for the hearers not to be transported,

sported, and that instead of sanctifying the stage by the actions of the Martyrs there represented, they profane not the sanctity of their sufferings by the amorous fictions which they there intermingle.

And in effect, if they there represent the Martyrdom of a
Theodora. Virgin-Saint, must it not be some Intrigue of love which makes her die ? And are they not constrained to suppose that another Lady is desperately in love with the young Prince who hath a violent passion for the Saint, and that an enraged Mother spares not the Blood of this Saint to satisfy the passion of that poor wretch.

And even the Saint in the sequel of the Play comes lastly to discover the secret passion she hath for a young man : and although the Authour makes her beat it down, yet she ceases not to give place to the hearers to justify in themselves by her example the passion they resent, and

to entertain it under pretext of not consenting thereto. They learn of her to look upon the motions of an irregular Love as the impressions which in their birth form bravest passions. And the young man whom she loves, (as Christian as he is, and ready to endure death for the defence of the Faith and of the purity of this Saint,) ceases not to persuade her to espouse this young Pagan-Prince who loves her : So that if one sees in this Piece of Poetry in the person of a Virgin-Saint, Faith triumphing over the most shamefull punishments ; one there sees at the same time profane Love triumphing over many wretches which it hath subjected to it self, and pursuing even to death a holy Virgin, and a generous Martyr. One there beholds the motion of Christian Charity, which obliges this illustrious Saint to expose his life for the defence of the purity of that Virgin-Saint, so much obscured by
the

the feigned passion which the Author foists into his and into her expressions, that the hearers know no more then the actors whom he introduces on the Stage.—

Whether it is the zeal of a lover or the fury of the Christian.

And although the Saint declare himself in the sequel that he acted not in this occasion but by a motive of Christian generosity, yet this appears mixed with so many tender and passionate words, and with so many circumstances which tend to turn away the spirit from consideration and to carry it on to profane Love, that whatever remains in the minde of the Spectatours is a high idea of the strong passion which this Lover had for the person he loved.

Behold what are these *examples of Innocence, of Virtue, and of Piety*, they so much brag of: But rather behold how in the Comedies they make use of Christian generosity and charity which the Saints made appear in
their

their actions, to raise up the lustre of profane love, and to give it an esteem, and to excite its flames in the heart of the Spectatours.

But, Sister, to make you see yet more cleerly how meerly imaginary the difference is, which is pretended to be between the Comedies of these our times and the Spectacles of the Ancient; and that it is neither *scruple* nor *Capriciousness* but a true zeal which moves them who blame them thus to decry them; you must observe that the Fathers of the Church have scarcely said any thing against the adhesion which people had in their days to spectacles, which may not be applied with much justice to the Comedies of our time.

Tertullian, in the Book he made of Shews and Spectacles, undertakes to shew that these divertisements could not be accomodated to the spirit of Religion we profess, and to the duties of a Christian: that the reason why they have so many De-

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fenders,

fenders, is the fear man hath of having the number of his pleasures diminished : that it is in vain to fancy that Christians did not abstain from them, but because they being resolved to suffer death for the Faith, renounced all the pleasures of life, to the end they might less love it, and not be retained by pleasures, which are as it were fetters that fasten us to it ; but that they abstained because although these divertisements are not forbidden in exprefs terms in the sacred Scripture, yet they cease not to be there sufficiently condemned.

First, in the passages which forbid us to follow the irregular desires of covetousness, and of satisfying our Passions.

*Tertul. l. de
spectat. c. 4.*

‘For it is certain (says
‘this learned man) that
‘the seeking of pleasures
‘is one of the most vio-
‘lent passions of man, and that a-
‘mong pleasures that of spectacles is
‘one of them which most transport him.

Secondly,

Secondly, in the passages which oblige us to tend always to perfection, which consists in the subjection of Passions to grace : which cannot be acquired but by banishing from the spirit all that may serve to strengthen them and to entertain them.

‘Whereas, says he, *chap. 15. 16.* ‘Spectacles on the contrary make the ‘passions revive in the hearts of the ‘most mortified persons, they re-animate them, they fortify them, and ‘after they have put them who behold them as it were out of themselves, they excite in them motions of hatred, of love, of joy, of sadness, which are by so much more irregular, by how much one oftentimes loves what they should hate ‘or which deserves no esteem, and ‘one hates on the contrary that which ‘they are not permitted to hate.

Thirdly, in the passages of sacred Writ, which forbid us the least impurities, and the least dishonest or frivolous words. ‘For why, (says

‘this great man,) *chap.* 17. should
‘it be permitted to a Christian to
‘see represented on a Theatre such
‘things as he is not permitted so
‘much as to think of, and to hear
‘that spoken of there which ought
‘no where be once named before
‘him ?

Finally, *Tertullian* shews, that spectacles may not be permitted to Christians : First, by the judgement which men make of such as represent them, and who pass in their opinion for infamous persons. *chap.* 21. Secondly, by the judgement which God, himself gives of them, there being nothing in the spectacles which he condemns not. *chap.* 23. Thirdly, because the said spectacles are of the number of the pomps of the devil, which we have renounced by our Baptism. *chap.* 24. Fourthly, because the very Pagans judged that a man was become a Christian when he absented himself from them, acknowledging that the instinct of Christian piety,

Piety, removed from the Theatre all such as professed it. *chap. 25.* Fifthly, because it is impossible to conserve there the feelings of piety which a Christian ought always to have in his heart. Sixthly, because all the objects there represented are only proper to divert him from God and to link him to the creature. Seventhly, because it is ridiculous to pretend that one may make good use thereof, and to do it in reverence to God. *chap. 27.* Eighthly, because supposing there were some of them honest, Christians ought always to consider them no otherwise then as empoysoned honey, whereof they cannot taste without danger of death. *chap. 29.* Finally, because the state of a Christian in this life is to fly all sorts of pleasures, and to cause all his joy to consist in the tears of repentance, in the pardon of his sins, in the knowledge of truth, and in the contempt of pleasures even the most innocent and the most lawful.

Q 3

What

What is there, my Sister, in all this, which this great man alledges against the shews and spectacles of the ancient, which may not be said of the Comedies of these days? Are the Christians of these times less obliged than they of the time of *Tertullian*, to quit the passions of the world, and to mortify in themselves the desires which provoke them to seek for pleasures and divertisements?

Are they less bound than they of the first ages to labour for the attaining of the Evangelical Perfection, to weaken and conquer the passions of the flesh, and to shun the objects which excite them, which entertain them, and which strengthen them?

Are they less obliged than those of former ages to fly all that may wound the purity which God requires of them? And their Eyes and Ears must they be less chaste than their Tongues, which are not suffered to speak any vain and unbecoming

seeming word, as St. Paul expressly pronounces?

Moreover, the Comedians of these times, are they of more consideration in the world than those of former ages? 'What a corruption is it, says *Tertullian*, to love *Tertul. c. 22.* 'them whom the publick 'laws condemn; to approve of them 'whom they despise; to extoll an 'art and an employment at the same 'time when they are branded with 'infamy who did addict themselves 'unto it?

What is there in Comedies which can be pleasing to Gods eyes? Is it the pomp and the magnificence of the cloaths? Is it the dexterity of the Actors to excite in themselves and in others criminal passions? Is it the industry wherewith the musical Airs are accomodated to the subjects, and rendred proper to strengthen the said passions? Is it the skill wherewith the Poet hath disguised the truth by mixing Fabulous fictions

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and

and imaginary accidents ? the Author of truth, says *Tertullian, chap. 23.* loves not lies : and whatever is feigned, passes before him for a spice of Adultery.

They who renounce the world, and are truly touched with a desire to live to God, do they not avoid Comedies as very dangerous rocks ? And is it not acknowledged that they have changed their life, and that they are (as may be said) become Christians a second time, in that they refuse to be found in those places, which they too well know have been unfortunate unto them ?

Will a Christian conserve in a Comedie the feelings he ought to have always in his heart ; and will he have his spirit raised towards God in an Assembly, where, says *Tertullian, chap. 25. there is nothing of God,* and at a time when all the senses are embusied to feed upon the vain pleasure which is there presented unto them, and where the thoughts
are

are applyed to the gestures, to the Words, and to the motions of the Actors?

That which *Tertullian* esteemed to be the greatest scandal which was found in the spectacles of Pagans, is it not met withall in Comedies? Men and Women, young Gallants and young Girls, meet they not there together, and appear they not there with all the gaitie and pleasingness possible? Go they not thither (as this great man says) with this sole design and disposition to see there and to be there seen? And the approbation they give with common voice to the Comedians, and the joy they feel to meet together in the same opinions, are they not as so many sparks which encrease the secret fire burning in their hearts? Insomuch, as one may say, that each one of them after his manner acts there his part, and that oftentimes the Actors do but represent what passes secretly among the persons who behold them.

Tertullian

Tertullian therefore says nothing against the spectacles of the Ancient, which may not be applied with justice to the Comedies of our times. And in this sort, my Sister, if I feared not to extend my self too far, (having not undertaken to write against Comedies but only to shew you the obligation you have to withdraw your Children from them), I could make it manifest unto you, that all which *St. Cyprian*, or the Author of that Treatise of *Spectacles*, which is among his Works; All that *Salvian*, and all that the other Fathers of the Church have said against the shews and spectacles of the Ancient, fall naturally upon the Comedies of our times.

I could make you see, that they do at this day no less profane the sacred Mysteries, in going to a Comedie upon the days in which they have communicated, *and in carrying thither* (as one may say) *the Eucharist yet present in their bosome* : that they ought at this day

day no less fear to learn to practise what they are accustomed to see represented : and that if the Comedies of these times should contain nothing that is criminal , yet they would not cease to carry along with them, a vanity and an unprofitableness which is as incompatible with the duties of Christians of our times, as with those of the Primitive Christians.

The Authour of the Treatise of Spectacles, among the works of S. Cyprian.

I well know that the Fathers insisted particularly upon that, That there was then no spectacle which was not dedicated to some false Divinity , and which had not in its origin or in its execution something of Idolatry.

But I also know , that if according to St. Paul , Gal. 5. 2. the adhesion one hath to riches is a spice of Idolatry ; that which one hath to pleasure is by so much more dangerous , by how much it engages the man to sacrifice himself to pleasure

sure, which is the most infamous of all the Idols.

Aug l. 1.
Conf. c. 17.

I know that *St. Augustin* said, upon his being exercised in his youth to recite the Fables of Poets; *That there are many different ways of sacrificing to the rebel-Angels*; and that if the Comedies of our times are not represented in the honour of a *Mars*, of a *Jupiter*, and of a *Neptune*, they are nevertheless consecrated to profane Love, to the pleasure of the beholders, and to the avarice of those who represent them.

Thus they who would render the Comedie Christian by interweaving therein the actions of Saints, have proceeded somewhat like to *Pompey*, who (as *Tertullian* relates)

Tertull c. 10.
de Spect

seeing that the Roman Censours had frequently caused the Theatres to be pulled down, because they corrupted the manners of the people, and desiring to hinder the demolishing of that which himself had caused

caused to be erected in *Rome*, made therein an Altar which he dedicated to *Venus*, and called the said building, not the Theatre, but *the Temple of Venus*. 'So that, says *Tertullian*, by giving this specious title to that work, which deserved to be condemned, he eluded by that superstition all the regulations which the Censours could make to cause it to be thrown down.

But supposing that there is nothing in Comedies which can wound the Innocence of young people, nor excite in them any dangerous passions: supposing that of Thirty Plays there represented, there is not one which openly hurts purity and innocence: supposing that there is nothing in the dressings, in the nakednesses, and in the gestures of the Comedians which offends modesty; and which corresponds not to the purity and to the piety of the Virgins whom they represent: supposing that the persons who assist thereat cannot in-
still

still into young people the spirit of the world and of the vanity which shews it self in their manner of trimming, in there behaviour, and in all their actions : supposing all that which passes in those wretched representations induce to no evil, that the words, the drefs, the gate, the voice, the songs, the looks, the motions of the body, the sound of instruments, the very subjects and plots of the Comedies ; finally, that all were not full of poyson, and should breathe no impurity : yet you ought to hinder your Children from frequenting them ;

St. Chrysost. ho.
6 in Matt.

‘ because, says St. Chry-
‘ *ostom*, it is not for us
‘ to pass the time in laugh-
‘ ters, in merriments, and in delights.
‘ ’Tis not proper for the spirit of
‘ them who are called to a heavenly
‘ life, whose names are already writ-
‘ ten in that celestial City, and who
‘ make profession of a warfare alto-
‘ gether spiritual : but ’tis for the spirit
‘ of them who fight under the ensigns
‘ of the devil. ‘ Yes,

‘Yes, my Brethren, adds this
‘Saint, it is the Devil who hath
‘made an art of these divertisements
‘and of these Plays, to draw to him-
‘self the Soldiers of Christ Jesus,
‘and to slacken all the vigour and
‘as it were the sinews of their Virtue.
‘Tis for this end that he hath cau-
‘sed Theatres to be set up in publick
‘places, and that exercising and for-
‘ming those Bouffons and Jeasters,
‘he makes use of them as of a Pesti-
‘lence wherewith he infects the
‘whole City. *St. Paul* hath forbidden
‘us impertinent words, and such as
‘aym only at a vain divertisement;
‘but the devil perswades us to love
‘the one and the other.

‘That which is yet more dange-
‘rous is the subject for which they
‘transport themselves into these im-
‘moderate laughters. For as soon
‘as the ridiculous Bouffons have pro-
‘duced some blasphemy, or some
‘dishonest word, one may see the
‘greatest fools ravished with joy, and
transported

'transported into lowd Laughters :
 'They applaud them for what they
 'should stone them : and they draw
 'thus upon themselves, by this de-
 'testable pleasure, the punishment
 'of an eternal fire. For by praying
 'them for such follies, they perswade
 'them to do them, and they render
 'themselves yet more then them
 'worthy of the condemnation which
 'they have deserved. If all the world
 'would agree not to behold their
 'fopperies, they would quickly leave
 'them off : but when they see you
 'daily to abandon your employs ;
 'your labours, and what money you
 'can scrape up ; in a word, to re-
 'nounce all to assist at these shews,
 'they redouble their eagerness and
 'apply themselves much more to
 'these fooleries.

You see, my Sister, that St. *Chrysostom* as well as *Tertullian*, doth not
 only condemn Comedies because of
 their dissolution and impurity ; but
 moreover because it is not permitted

to Christians to pass the time in Laughters and divertisements, and in such delights as are inseparable from these spectacles; that they condemn them because one cannot chuse but give an approbation and an applause to things for which the faithfull should conceive an extreme horreur; and because (as the same Saint adds) they who assist at these shews, entertain the licentious life of those who represent them, animate them by their admirations, by their applauses, and by their prayses; thus labouring by all means to beautify and exalt this work of the Devil.

This without doubt moved *Salvian* to say,

*Salvian. l. 6.
de guber. Dei.*

That it is as a kinde of apostasy from the Faith, and a mortal prevarication from the Sacraments thereof, to go to a Comedie. For what is, says he, the first profession which Christians make in Baptism? Is it not to renounce the devil, his Poms, and his shews,

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and

'and all his works ? The spectacles
 'then and the pomps are according
 'to our own confession the works of
 'the devil. And how, O Christi-
 'an, canst thou go to Pageants since
 'thy Baptism, thou who confessest
 'that they are the work of the de-
 'vil ? Thou hast once renounced
 'the devil and his spectacles ; and
 'by consequence, 'tis necessary, that
 'when thou voluntarily returnest to
 'spectacles, thou must confess that
 'thou returnest under the obedience
 'of the devil.

And it is so true, that one can-
 not go to Comedies without enga-
 ging oneself voluntari-

*Tertul. c. 16.
 de Spectaculis.*

'ly under the tyranny of
 'the devil, that *Tertullian*
 'relates, how a Christian Woman
 'having gone to the Theatre, and to
 'a Comedie, came back possessed
 'with the devil, and the Exorcists
 'demanding of him how he durst
 'assault a Christian, he answered,
 'that he had done it without any
 'fear,

'fear, because he had found her in a
'place which appertained to him.

You must therefore, Sister, instil
into your Children a horreur of Co-
medies ; because it is a dangerous
divertisement and unworthy of a
Christian. Yes, you must, because it
is very hard for them to avoid there
at the same time the fulying of
their eyes, their ears, and their souls.
You must, because Pageants and spe-
ctacles are of the number of the
Pomps of the world, and of the
works of the devil, which they have
solemnly renounced by their Baptism.
You must, because although there is
nothing but feigned stuff in those re-
presentations, yet one ceases not
(as *St. Augustin* observes)

*S. Aug. l. 1.
Con. c. 2.*

to take part in the joy
'of those Lovers of the
'Stage, when by their cunning they
'compass their unchast desires, and to
'make themselves criminals, by suf-
'fering themselves to be touched
'with a fond compassion for him

R 2

'who

‘who afflicts himself at the loss of a
‘pernicious pleasure and of a mis-
‘erable felicity. Finally, you must,
‘because one takes no pleasure, as
‘the same Saint marks, in seeing
‘Comedies, unless one is moved
‘with those Poetical adventures which
‘are there represented, and where-
‘with nevertheless one is by so much
‘more moved, by how much one is
‘less cured of his passions. So that
by how much your Children shall
testify more ardour for Comedies, by
so much the less you are to permit
them to go to them; because this
their eagerness is an evident signe
of the inclination they have to ex-
cess, to pomp, and to sensuality, to
wantonness, to idleness, to effemina-
cy, to the arts and disguises which
triumph upon the Stages, and which
you ought to endeavour to banish
from their heart.

I do not doubt but that they have
inclinations altogether contrary to
these practises. But it is for that ve-
ry

ry reason that you ought to be constant and not swerve from this discipline and from this fear of our Lord, in which *St. Paul* ordains you to educate them, lest they engaging themselves insensibly in these disorders, should fall at last to affect and search after these criminal diversions. And I may say upon this occasion what *St. Augustin* said in regard of *S. Augustin*. the Prayers which we present to God to obtain such goods as he foresees would be the cause of our ruine, and which he for that reason refuses to afford us : 'Let them weep their fill, 'let them lament all the day long ; 'you shew your love to them if you 'do not listen to them, and you are 'cruel to them if you hear them.

6. Advice.

*Against Gaming, and against the soft
and idle life of Worldlings.*

ST. *Ambrose* advertises the Faithfull
‘to take heed lest in desiring to
‘relax their spirit, they break not all
‘the harmony and all the concert of
‘their good works. This advertise-
ment is by so much more necessary
in these our days, by how much
the *major* part of Christians live in
a continual relaxation, and that in-
stead of diverting themselves only as
much as is needfull for them in order
to enable them afterwards to follow
their employments with more ease
and attention, they make their di-
vertisements their whole business and
occupation. You ought therefore to
forget nothing, my Sister, to fortify
your children against this disorder,
and to hinder them from engaging
themselves insensibly in this soft and
delicious

delicious way of living, which is so common among the people of the world.

To see the manner of their life and conversation, it seems they were born only for pleasure ; and that the advantages they have above others, either by the nobility of their descent, or by the great riches they possess, give them a right to remain in an idleness altogether profane, and in a wretchedness altogether opposite to the life of true Christians, which ought to be all vigilant and all laborious.

These persons upon pretext that they feel I know not what aversion from all gross and shameful crimes, and that they propose to themselves only to pass pleasantly each day, make no scruple to consume days and nights in vain conversations, in walkings abroad, in banquets, and in gaming ; without fearing that the freedom they give to their senses and to their desires in all these things,

should afford them the occasions of being corrupted, wherewith it cannot be but that they are incessantly accompanied.

I pretend not, Sister, to stay here in order to make you see the illusion of this conduct, nor the obligation which all the faithful have to avoid it. I have already shewed it in the second Chapter of this Book : and I know that you are, thanks be to God, fully convinced thereof. I desire only to encourage you to beat down timely in your children the passions which cause these irregularities, and particularly that of play and gaming, which exercises at this day in the world so great a tyranny over mens spirits, and which causes such dreadful evils.

I avouch unto you, my Sister, that I cannot comprehend how this passion could get possession of so many persons, and how the effects it produces should not make them abhor it, and should not have yet stopped

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its course. For what excesses doth not the love of gaming cause to them who abandon themselves unto it? Doth it not stifle in them by little and little all the feelings of piety towards God, of charity towards their children, their Domesticks and their Neighbour, and of the love one owes to himself? This passion enchants them in such sort by the pleasure they finde in it, or by the hope of gain wherewith they flatter themselves, that they forget all things, that they let slip the hours which are even most necessary for repose, that they lose their drink and meat, that they embusie their mindes only upon that which they imagine to have been the cause of their gain or of their loss.

They have no more gust for all other things of life : the exercises of piety are irksom unto them. They apply themselves no longer to prayer, or if they do, it is with a spirit full of perplexity, disquiet and despair,

spair, as they themselves acknowledge, for the losses they have sustained, or with a false joy for the gain which hath befallen them. And if they pretend an indifferency to win or lose, they cease not at least to shew an extreme impatience to return to their play and gaming.

Instead of sanctifying the Sundays and Holy-days, they profane them, as if they had no sense of the Christian Religion. They know no more, what it is to assist at the Divine Office, or to hear the Word of God; or if they go to the great Solemnities, it is to make there new Matches, and to engage themselves afterwards in gaming with more eagerness and with less scruple: as if people of quality and such as have means enough to play away, were therefore dispensed withall in the duties of piety and in the keeping of Gods Commandments; or that it were permitted them to make no distinction between Holy-days and others, than by assisting

sisting at a low Mass, and that also in such a manner as that they make so little piety appear, that it is visible they seek rather to discharge themselves of a burden, than to acquit themselves lawfully of a duty.

But what shall I say, Sister, of the power which gaming hath to nourish, to strengthen, and to entertain the most criminal passions ? Doth not vanity slide ordinarily into gain ? and do not they fancy that to be due to their own address and good conduct, which they only owe for the most part to hap-hazard ? Anger, Envy, Spight, Rage and Fury, do they not flash out in losings and in bad success ? and all the other passions do they not follow one after another in this manner ? Do we not see them in less than an hours space to appear with all their different motions in the gestures, in the words, and in all the actions of these Gamblers ? They are dejected and jolly, moderate and transported almost in
the

the same moment. And they who conserve outwardly a greater equality, and who strive to keep more moderation, cease not whether they will or no to be agitated interiorly with all these violent passions.

I let alone the Lies, the Injustices, and the Infidelities which are there committed ; the Blasphemies and the execrable Oaths wherewith they are transported ; the Quarrels, the Enmities and the Murders which happen, and all the other accursed effects which the passion of Play ordinarily produces : The inability into which they bring themselves to assist the poor in their need, and the harshness they shew towards them whilst they rob from their necessity the money which they play away, is alone an evil great enough to perswade Christians to an aversion from Gaming.

But the love of Play stays not here : It makes the persons who abandon themselves unto it to violate other Duties, which are to them (as we
may

may say) much more essentiall and much more indispenfable. The Women leave their houses and leave the care of their family to fuch domesticks who have oft-times only an appearing piety and fidelity, and which dissipate under hand all their substance. They neglect the Education of their children, and commit them to the care of servants, or of Women who corrupt their spirit, and who frequently engage them in such disorders, as stay with them all the rest of their life time.

The men on their side expose themselves oftentimes to lose the means without which they cannot make their Family to subsist as they are obliged, nor acquit themselves of their Debts. They render themselves useles to the publick, there being neither Prince nor even particular person who will entrust his goods or his affairs in the hands of a man who loves Play and Gaming. They expose their honours, their offices, and their

their dignities ; and there are but too many illustrious Families which have been ruined by Play, or which yet resent the losses of their Parents.

Finally, it is Gaming which causes Children so frequently to violate the respect they owe to their Parents ; which troubles the *major* part of Families ; which separates Husbands from their Wives ; and which dividing them whom God hath united by an indissoluble tye , causes them oftentimes to fail in the fidelity which they owe to each other. How many Wives are there , who having not wherewithall to satisfy the love they bear to Play , or because they have a Husband who leaves not to them the disposition of his money , or because they have in effect already lost all, and much incommodated all their family, finde themselves easily disposed to satisfy the criminal passions of such as can furnish them wherewithall to Play ? Of
what

what disorders is not a Woman capable who hath had a considerable loss at Play, and who sees her self ready to incur the indignation and the fury of a Husband whom her Play hath already driven several times almost into despair ? And how many men are there who suffer themselves to be expressly overcome by the women with whom they play, upon design to corrupt them, and who thus make a shameful and infamous traffick of that divertisement ?

And here it is, my Sister, that I entreat you to make reflexion upon the blindness of the *major* part of Fathers and of Mothers who suffer their Daughters to game with young men, and to receive from them considerable presents : yea, some of them are so devoid of reason, as to rejoice at their Daughters winnings in these occasions, and to take therein a vain and sottish complacency ; not perceiving that the imaginary victory they get in their play flattering their
fancy

fancy, renders them sensible of the liberality of those young Gallants, and induces them to give them some signes of their acknowledgement, which turns in the end to the shame and to the confusion of a whole Family.

In effect, Gaming is one of the most dangerous snares which the Devil lays to entrap young people, and which he ordinarily makes use of to make them fall into criminal freindships. They play sometimes one to one; or if they are many, they combine one with another. They take the game from her whom they will oblige, they charge themselves with her loss, and thus they insinuate themselves by little and little into her heart.

As they make profession in this age to play only for divertisement, they affect in Play a certain frolickness and a kinde of liberty to speak any thing, which although it passes not absolutely the bounds of honesty
and

and exterior seemliness, yet fails not to leave malignant impressions. They turn all the events of play into idle chatterings : and they take occasion of all that presents it self, and of the good humour into which gain puts her with whom they play, to make declarations which would be worse received at another time when they are more serious.

They proceed with this disposition to walkings abroad and to collations, where are made excessive expences. There are not wanting indiscreet freinds knowing the intention which induces these young people to these foolish charges, and knowing them for whose sake they are made, engage the Mothers to come with their Daughters. Play mixes it self again in this divertisement, and begets a new engagement to a new match and to another treat. And thus there is (as it were) a concatenation of gaming, of walkings abroad, of collations, and of
S. divertisements,

divertisements, which do so link together the hearts of these young lovers, that the Parents finde themselves obliged at last against their wills, to cover with the veil of Marriage the engagements they have made to each other, and to which Play, which appeared at first innocent, gave the entrance.

Behold, Sister, how the love of Play insensibly destroys youthfull persons, and how this passion is no less prejudicial to Children then to their Parents, making them fall into these horrible strayings which I have represented unto you.

You ought therefore to employ all your care to prevent your Children against so dangerous a passion, and to apply your self timely to instill into them such Christian Maxims as may beat it down and destroy it.

You are to make them conceive what use they ought to make of their time and of their means, when it is permitted them to take their divertisements;

vertisements ; and with what Plays they may laudably divert themselves.

You ought frequently to inculcate unto them, that one of the most dangerous arts of the devil is to perswade people that the loss of time is innocent , or at least not criminal : that nevertheless time is lent us by God to make good use of it, and to employ it faithfully in his service and for his glory, to conquer our passions, to expiate our sins, to establish us in good customs, to sanctify us, and so to husband all the hours and all the moments thereof that we may acquire a happy Eternity : and consequently that one cannot, *Rom. 2. 4. without sleighting the riches of Gods bounty, without contemning his tollerance and his long patience, and without heaping up, (as St. Paul says,) a treasure of anger for the day in which God will render to every one according to his works,* employ the time which ought to be to us so precious, in vain amusements, and in barren and vicious occupations.

You ought to declare unto them, that the Holy Fathers agree in this, that men are only the Depositairs and Guardians of the goods which they enjoy ; that after they have taken what is needful for their subsistence, the overplus appertains not to them but to the poor to whom they ought to distribute it ; and that when they know their necessity they ought to cut off even from what is to themselves necessary, to impart it to them.

S. Aug ep. 54. This mov'd St. *Augustine* to say, ' That all they who ' know not how to use as they ought ' the goods which they lawfully possess, are real Usurpers of the goods ' of other people.

You are to make them understand, that a Christian may not seek in his divertisement any more than a simple untiring of his spirit and of his body in order to render himself more capable to act Christianly ; and that accordingly all such divertisements as notably prejudice his health,

health, or diminish the fervour of his spirit, may not be permitted him ; and that in general he hath right to no divertisement whatever, till after an innocent labour, and conformable to the obligations of his estate and condition.

Finally, you ought to teach them, that there are Plays wherewith they may innocently divert themselves, but that there are also others which they must absolutely avoid : the Plays permitted, are such as serve to exercise the body and the spirit, and in which Art and Industry have the principal part : the Plays which are forbidden are such as consist purely in chance and hazard.

These sorts of Plays have been at all times condemned by the Churches, which would in the first regulations she made upon this subject, have them who thus played, to be suspended from the holy Communion. She hath also ordained, that the laity should be excommunicated,

and the Church-men degraded who should fall into this sin. Finally, she hath proceeded in the general Council of *Latran*, to forbid Ecclesiastical persons to assist at them, which was renewed in the year, 1524. in the Synod of *Sens* : by which it appears, how the Church in all ages hath abhorred these divertisements, since she hath forbidden the very sight thereof to her Ministers, and that she suffered them not so much as to assist at them.

And this is it undoubtedly which obliged an ancient Ecclesiastical

An ancient
Authour among
the works of St.
Cyprian.

Authour, in a Treatise he composed against such as play at the Plays of hazard, and which is among the Works of *St. Cyprian*, to rank these Plays in the number of the strongest temptations which the Devil makes use of to destroy the faithful. He says, 'That the Play of 'Chance and Hazard is a manifest 'snare of the Devil ; that it is a
' mortal

‘mortal and subtil Poyson which pe-
‘netrates even to the bottom of the
‘heart, and entirely corrupts it; that
‘the wound it makes in the Soul
‘cannot be cured; that God is there-
‘by mortally offended; that one sees
‘there nothing but transportations
‘without reason; that truth hath
‘there no place; that lving reigns
‘there; that it is an obscurity and a
‘clowd which the enemy spreads be-
‘fore men to draw them into preci-
‘pices; that the devil is present at
‘this Play to triumph and to make
‘his profit of the loss of them who
‘there expose themselves with the
‘ardour which is ordinary to such
‘as love this criminal divertisement:
‘He calls this ardour a fury and a
‘madness. He calls the hands which
‘there play, cruel, because they turn
‘their weapons against themselves,
‘in bereaving themselves all at once
‘of the goods which their Ancestours
‘had got together for them with
‘much sweat and pains-taking. Fi-
‘nally,

nally, he says, that it is a kinde of
 'Idolatry for a Christian to apply
 'himself to it, and that the Play of
 'Chance and Hazard is one of the
 'means the devil hath invented to en-
 'gage man to sacrifice to him his goods
 'and his own quiet.

Nor is it only the Church which
 hath testified in her Councils, and
 in the Writings of her principal Au-
 thours, a horror of these Plays of
 Hazard ; but Kings and
 Emperours have also con-
 demned them. They have
 prohibited them as infa-
 mous and criminal occupations, and
 as a means of getting so unjust, that
 the laws permit him who hath lost
 at these sorts of Games, to force the
 Winner or his Heirs after his death
 to restore the said get-
 tings : And if he neglects
 to make this restitution,
 they ordain, that any one may un-
 dertake to constrain him, and parti-
 cularly Magistrates and persons con-
 stituted

Laws of Kings
 and Empe-
 rours against
 Gaming.

*Cod. de Alca-
 zoribus.*

stituted in power and dignity, who are to employ this recovered money in publick reparations.

The laws also give power to Bishops to take cognisance of this crime, and they ordain Magistrates to

*C. d. de Alest.
& de Episcopis
audient l. 25.
& vet.*

lend them their helping hand. So true it is that they who made the Civil and the Ecclesiastical laws have equally judged the Games of Hazard to be no less contrary to good manners and to the spirit of Religion than to the common good of the State and of particular Families.

I know well that by condemning the games of Hazard in general, we must not (to do justice to each one in particular) so severely condemn some of them as we do others, because they are not all equally full of hazard; and that for example, the Play at Dice is worse than certain Plays of Cards, where judgement and industry have some share. But I also know that they all are equally forbidden

forbidden to Christians, although they are not all equally evil.

There needs no more (to convince them of this Truth who will call it into doubt, than the testimony of Authors of this last age who have treated of Cases of Conscience and who cannot be censured of overmuch severity.

*Tolet. l. 1.
Sum. c. 27.*

Cardinal *Tolet*, after he had observed that there are some games which are permitted, to wit, such where Art and Industry have a greater part than hazard, and which contribute to the exercise of the body ; and that there are others which are forbidden, to wit, such where hazard hath a greater share than Art and Industrie, and then the strength of the body, says, That although the games of Hazard are in some sort more permitted to worldlings than to Church-men, when they seek thereby only to divert themselves, and that they play only for a light
sum,

'sum, yet they cannot be excused
'from mortal sin when they play
'for a considerable sum. He adds af-
'terwards, speaking of Play in gene-
'ral, that gaming is most common-
'ly a mortal sin, by reason of the
'circumstances which accompany it,
'and that oftentimes one is obliged
'to restore back what they have gain-
'ed, as when he who is the loser
'had not power to dispose of that
'he played away, as it falls out with
'Children or married Women.

Navar says, 'That all Plays and
'Games of hazard are for-
'bidden, and that even *Navar. Ma-
nual. c. 20.*
'such where Art and In-
'dustry have a greater part than ha-
'zard, become criminal, when they
'are clad with some criminal circum-
'stances, or when instead of seeking
'a simple divertisement the Gamesters
'propose gain for their end. For then,
'(says he,) they make a shameful
'traffick contrary to the true end of
'play, which is to ease and refresh
the

'the spirit : and this commerce toys
 'them more than would a lawful
 'occupation, by the disquiets which
 'it causes in them : He adds, that al-
 'though he will not say positively,
 'that Lay-people are as strictly obli-
 'ged as Ecclesiastical persons to a-
 'void these Games, yet he entreats
 'them all, and particularly such as
 'are of great quality, to consider,
 'that if they sin only venially, yet
 'their fault ceases not to be very
 'great ; that they exercise a traffick
 'no less shamefull than the gain they
 'make of it ; and that they are of-
 'tentimes bound to Restitution ; and
 'lastly, that they cannot without
 'drawing upon themselves a great
 'confusion before God, and commit-
 'ting a great indecency, receive the
 'Sacred Eucharist, unless they are
 'resolved to abstain for the future
 'from these sorts of Games.

Other Casuists, though more re-
Sanckes. mifs, yet still maintain,
Molina. that whoso gives Game-
Escobar. sters

sters an entrance into his house, and makes thereof an Academy for them to play at hazards, sins very grievously, because one rarely plays at those games without mortal sin, and because every one is obliged by the natural law not to furnish others with the matter and occasion of sin. From whence one of them concludes, that they who expose their houses to these sorts of games, do not only sin mortally, but that if they who have there won money do not restore it when they are bound to it, they themselves are obliged in conscience to do it.

Escobar. Moral. Theo. p. 1. Exam. 12. c. 2.

You need only, my Sister, apply all these Maxims to Gamesters, to be perswaded that very few of them are innocent. The *major* part of them play only at such games wherein chance hath chief soverainty, and which by consequence are forbidden. They play for considerable sums, and which by little and little drain their purses

purfes or notably incommodate their Family. A Woman thinks her felf moderate when ſhe expoſes her ſelf to loſe but forty or fifty Piſtols in an afternoon, not only without the conſent of her Husband, but even againſt his will : and ſhe conſiders not, that ſhe really robs him of all that ſhe plays away, becauſe he is maſter of the Community according to the civil law ; and (as ſays St. *Auguſtin* ,) becauſe ſhe cannot ſay , I may do what I pleaſe with my proper goods , ſince ſhe may not diſpoſe of her own perſon as ſhe pleaſes , and becauſe ſhe belongs entirely to her Husband. Nor do the Huſbands on their ſide render themſelves leſs criminal in expoſing to hazard the goods of their Wives and Children, and in expoſing themſelves, as ſays St. *Ambroſe*, to change their eſtate at each chance of their play ; there being no more ſtability in their eſtate,

S. *Aug. Ep.*
99. *ad Eccl.*

S. *Ambr. in*
Tobiam. c. 11.

estate, than is in the Dice and Cards which they incessantly shake and shuffle.

As to the games which are permitted, how many are there of them which are not accompanied with circumstances which render them criminal? Do they not spend therein whole days and nights: and instead of using them to divert the spirit and to fortify the body, do they not very frequently destroy the forces both of the one and the other by the excesses therein committed? How small soever is the sum they play for, do they not fall into passion? See we not there reigning spight, envy, jealousy, wrangling? Do not Pride and desire to win and overcome, regulate (as one may say) all their motions? So that it may be said, that it is a very hard matter to play innocently at any game, and without feeling I know not what alteration, which declares either that the Soul is not yet cured of her spiritual infirmities, or
that

that she is ready to relapse into them unless she promptly quits this contagious exercise.

*Fonas. Bish.
of Orleans.*

I know, (says the Illustrious *Fonas* Bishop of *Orleans* in the excellent work he made at the intreaty of the Comte de *Mathfred*, to teach that Lord in what manner he ought to live in the state of Marriage,) what they answer who love Play and Gaming: 'What evil do we, (say they,) 'what sin do we commit in Play ? 'But it must be answered them 'that they offend God in several 'manners ; First, in that it is almost 'impossible to play without Lying, 'without forswearing, or without being transported into choler and discord : and in the second place, because in case one should commit 'none of these excesses, yet 'tis always a sin to be thus in idleness, 'which is the enemy of the soul. 'Remember then whoever you are 'that delight in gaming, that you
: must

‘must one day render an account to
‘God of the days and hours you have
‘wasted.

‘I know moreover, (adds he,)
‘that many will answer me with
‘indignation ; For what then serves
‘the world to a secular person , if
‘it is not permitted him to play when
‘he pleases , and to take his diver-
‘tissement ? I will not answer them,
‘but in the very Words of our Sa-
‘viour : *What will it avail a man to*
‘*gain the whole world , and to lose his*
‘*Soul ?* Now it is very certain, that
‘the soul reaps no profit by all the
‘plays: Furthermore, let them listen
‘to the advice which the Apostle St.
‘*John* gives them in these Words :
‘*Love not the World , nor that which*
‘*is in the World : If any one loves the*
‘*World , the love of the Father is not*
‘*in him : For all that which is in the*
‘*world is but concupiscence of the Flesh,*
‘*or concupiscence of the Eyes, or Pride*
‘*of life ; which come not from the Fa-*
‘*ther , but from the world : Now the*
T ‘world

‘world passes, and the concupiscence of
 ‘the world passes away with it, but he
 ‘who does the will of God remains eter-
 ‘nally. Let them hearken again to the
 ‘Apostle St. James : *Whoever will*
 ‘*be a freind of the World makes him-*
 ‘*self an enemy of God.*

Behold, Sister, how this Bishop, who was in the beginning of the ninth age one of the greatest ornaments of the Church of *France*, and all they who were instructed as he was in the science of the Church, have answered the reasons which they make use of yet at this day to justify the passion they have for Play. Now it is easy to judge from thence that they believed it to be a sin to employ a considerable time in Play, however innocent and otherwise permitted; there being no moment of our life, since we arrived to the age of discretion, whereof God exacts not of us a faithfull employment, *since we must render to him an account at the day of Judgement of all*
 the

the unprofitable words we have spoken :
This appeared to that learned Prelate to be worthy of so great consideration, that in the excellent Treatise he writ for the instruction of *Pepin* King of *Aquitania*, the son of *Lewis le Debonnaire*, this was the first thing he exhorted him dayly to think upon.

Endeavour therefore, my Sister, to educate your Children in an aversion from all manner of gaming. And as a divertisement is the most ordinary pretext for their engagement therein, regulate so their spirit and their heart as to this matter, that they may know how to use it as Christianly as they do all other solaces which necessity forces us to seek for.

Who would not blame a person, who, because he hath need of meat and drink to repair the ruines of his body and to sustain his life, would sit at table day and night, and make that his whole occupation? they

who consume almost all their life in play, are no less faulty, although there were nothing vicious in play considered in it self, nor in the circumstances which accompany it, and that they sought nothing therein but a simple divertisement. For Christians are not permitted to do that for divertisement which they ought not to do but only for necessity : and they are no less obliged to fight against the pleasure they meet with in such exercises as serve to refresh the minde and body, for fear of being transported beyond the bounds of necessity, than against that which is mixed with the most necessary actions of life. From whence it comes, that the Holy Fathers compare divertisements to remedies, because in effect we are no otherwise to seek and make use of them than as we desire and use Remedies.

If so it is, Sister , as no one can doubt of it who hath never so little knowledge of the Evangelical Maxims ;

ims ; and if St. Paul said speaking of Widows, *1 Tim. 6. 5. That she who lives in delights is dead, however she seems living* : What are we to think of so many persons who pass all their life in Play and in Pleasures, and who imitate those young Widows of whom the same Apostle speaks, *That the wantonness of their life inducing them to shake off the yolk of Christ Jesus, they will not only by marrying again engage themselves in condemnation by violating the faith they had formerly given him ; but moreover they learn to be idle, and use to wander about from house to house : nor are they only idle but tattlers also and curious, discoursing of things which they ought not.* For doth it not seem that the Apostle in these words hath made a Portrait of the major part of the Women of these days, who fancy that because they are nobly born, or have wit or beauty, they have a dispensation from governing their family, and from employing themselves profitably in working

with their domesticks, and that they may pass all their life in an idleness which the honestest sort of Pagans would have been ashamed of ; since

*Cicero. l. 1.
Offic.*

Cicero, as very a Pagan as he was, acknowledged, that Nature did not cause us to be born into the world for Play and Divertisement, but to lead a serious life, and to employ our time in grave and solid occupations.

Resolve therefore, Sister, to beat down this disorder in your children, and particularly in your Daughters, whose Sex is more inclined to this soft and delicate life. Represent forcibly unto them that there is nothing more contrary to the spirit of Christianity than continual divertisements: That Christ Jesus did not descend from heaven to earth to teach us to pass our life in plays and pleasures : That we finde in the sacred Scripture, that he wept, and that his life was a continual chain of labours and pains ; but that we read not that he

ever

ever divertised himself, or that he took any joy or pleasure : That we profess to represent his life by ours, and that accordingly if we will divert our selves, it must be in taking pleasure to be like him every day more and more in humiliy, in Modesty, and in Patience, which are the Virtues he practised : That it is not by the way of Play and divertisements that the Saints came to eternal delights : That the Gospel places the happiness of this life in weeping and in tears, and on the contrary its unhappiness in joy and laughter : That this present life is not lent us but to labour for Eternity ; and consequently that the least Moments thereof are too dear and too precious to lose in profane and trifling amusements. ‘Finally, inculcate frequently unto them (with *St. Chrys. Scr. 6. in Matt.*) that ‘we were not called into ‘the Church as into an Assembly ‘where nothing is thought on but

'mirth and laughter ; but on the
'contrary that we are come into it
'to sigh and lament , and to get a
'Kingdom by our sobs and tears.

7. Advice.

That in the Education of Children, Parents should particularly propose to themselves, to induce them to consecrate themselves to God and to serve him.

YOU will finde little difficulty to withdraw your children from all these Precipices which I have noted, into which the world strives to thrust them headlong ; if you remember that you ought not to love them but only in God and for God. You

*Salvian. l. 1.
Epist. ad totant
Eccles.*

cannot, says *Salvian*, better love those precious
'gages of Gods bounty
'which you have in your
'hands, than in loving them in him-
'self from whom you have received
them.

'them. And how hath God com-
'manded Fathers and Mothers to love
'their children? I my self will not
'tell you, (says this great man,) the
'sacred Scripture must teach it them,
'which addressing it self to all parents,
'ordains them to instruct
'their children to place all *Psal. 77.*
'their hope in God, and never to
'forget the effects of his power and
'of his mercy, and to seek always
'with care the knowledge of his holy
'will. Behold what riches God loves,
'and which he will have parents
'leave to their children, to wit,
'Faith, the fear of God, Modesty and
'Sanctity; and not earthly and pe-
'rishable treasures. Employ not
'therefore the love you owe to your
'children in heaping up for them
'temporal riches. You can procure
'for them nothing greater or more
'precious than the eternal good which
'they can never lose. Nothing will
'make them more rich, than if you
'make them become the treasure of
'God himself.

This

This is the most important Advice which one can give to parents, since upon it rowls all the rest, and since the principal end you are to propose to your self in the Education of your children, is to render them Saints, and to induce them as much as in you lies to consecrate themselves entirely to God and to renounce the World.

The Apostle St. Paul says, 1 Cor. 7. 36. *That if a Father thinks it is a shame to him to let his Daughter pass over the time of her youth without Marrying her, and that he judges that he ought to do it, he sins not, if acting according to his thought he gives her in Marriage. But he (adds this Apostle v. 37.) who being not engaged by any necessity, and who finding himself in a full power to do what he pleases, takes a firm resolution in his heart, and judges himself that he ought to conserve his Daughter a Virgin, does a good work. Thus (concludes he v. 38.) he who marries his Daughter does well, but he who marries her not, does yet better.*

Where

Where you see, Sister, that although St. *Paul* blames not parents who engage their Children in the World by procuring for them some establishment by the means of Marriage ; yet he prefers the conduct of those who marry them not, and who make a firm resolution in their hearts to move their Children to renounce the world and those sorts of settlements and to embrace Virginity.

This great Apostle considered, *1b. v. 25. That although he had received no command from our Lord which obliged to Virginity ; yet it was advantageous to man, because of the wretched necessities of this present life, not to marry, v. 26.*

He considered, *v. 29. That what time remains is short ; and therefore that even they who have wives, should be as if they had none ; they who weep as if they wept not ; v. 30. they who rejoice as if they did not rejoyce ; they who buy as possessing nothing, and they who use the world as not using it, v. 31.*

He

He considered, v. 32. *That he who is not married employs his care upon the concerns of our Lord, and of what he ought to do to please him ; v. 33. whereas he who is married, employs his care upon the things of the world, and what he is to do to please his wife, and so he findes himself thus parted and divided. In like manner that a Woman who is unmarried and a Virgin, hath her spirit employed upon things of our Lord, v. 34. to the end she may be holy in body and in spirit ; whereas she who is married, hath her spirit employed with solicitude upon the things of the world, and casts about what she is to do to please her Husband.*

All these Considerations made St. Paul desire, *Ib. v. 7. That all men were in the state in which himself was, and that they were disengaged from cares and disquiets ; v. 32. having no design, as he declares, to enthrall them by his words, nor to put upon them any necessity, but only to induce them to that which is most pure, and which affords them*

them a more easy means to tye themselves to God without any distraction, v. 35.

And it is in this spirit that he prayes the conduct of Fathers and of Mothers, who take a firm resolution in their heart to conserve their Children Virgins, and not to engage them in Marriage, forasmuch as by this means they induce them to that which is most pure, and to that which gives them an easier means to adhere to God without distraction.

'Tis this, to which parents are particularly obliged, according to the judicious observation of *Gaudentius* Bishop of *Bresse*. For this great man after he had declared in one of his Sermons, that parents cannot force the will of their children in what regards the choice of Marriage 'or the state of continence, adds this 'prudent reflexion: I will not, (says 'he,) that Fathers and Mothers or 'the other kindred of Virgins, whether Boys or Girls, should flatter 'themselves

‘themselves, with that which I say,
‘that they ought to leave their chil-
‘dren in the liberty of this choice,
‘and that they cannot domineer o-
‘ver their spirits upon this account,
‘For ’tis true that they cannot com-
‘mand them a perpetual continence,
‘because that’s a thing which ought
‘to be altogether voluntary ; but
‘they may, whilst they are yet young,
‘educate, elevate, and nourish their
‘will in the love of that which is
‘most perfect ; they ought to induce
‘them by their advertisements and
‘their exhortations to such a love,
‘to enkindle it in them, to enter-
‘tain it in them, and to shew much
‘more eagerness to engage them in
‘the service of God than in follow-
‘ing the world ; and offering some
‘of their Sons to serve in the Clergy
‘in the Ministry of the Altars, and
‘some of their Daughters in the
‘Monasteries of Religious Women,
‘to the end they may there conse-
‘crate themselves to Chastity. ’Tis
thus

'thus that by adorning the Church
'with the fruits of a holy Educa-
'tion, they may attain to the happi-
'ness which is promised in the sa-
'cred Scripture to him who hath of
'his posterity in *Sion*, and of his fa-
'mily in *Jerusalem*.

Would to God, Sister, that pa-
rents had these sentiments graved so
deeply in their heart, that one might
re-establish them at this day in the
possession, wherein they were in the
ancient Testament and in the first
ages of the Church, to offer up
their children to God, and to con-
secrate them entirely to his service,
even in their most tender years.

This power of Fathers and Mo-
thers over their children shone glo-
riously in the Church at that time in
particular when the Mo-
nasteries of Saint *Bene-*
dict flourished most in
sanctity. For parents placed their
children in these holy Schools and
in these happy Retraits to learn there
the

Monasteries
of S. *Benedict*.

the science of Christianity and to be there safely sheltered from the malice and from the corruption of the world; and they did it with such a fulness of their will, that they seemed to devote themselves, in placing them there, of all the feelings of flesh and blood, and to renounce entirely all the right they could pretend to them. From whence it was that they had a custom, as it is expressed in the Rule of *St. Benedict*, to enwrap the hands of the child in the cloath of the Altar, as it were to signify that this innocent youth took God, who is represented by the Altar, for his inheritance.

And because Riches are one of the strongest temptations of the world, and one of the most powerful means the world makes use of to make it self beloved; the Children were made poor, and were destitute of wealth for ever. The Fathers could no longer make them partakers of their goods but by giving Alms to
the

the whole Monastery : and moreover, to the end they might remain happily engaged to the service of Christ Jesus without hope of returning, they promised with an Oath that they would never re-place them in possession of the goods they had now quitted by abandoning the world.

This practise was yet in use in the Eleventh Age, where we finde that the childe who was thus offered wore a Crown, as if he had been already a Religious man, for a mark of the Victory he was going to obtain over the World : and as another *Isaac* he carried in his hands not Wood and Fire, but Bread and Wine, to signify that he was himself a thing consecrated to God, and a living and spiritual Sacrifice.

As in Baptism, Parents promise for their children, that they renounce the Devil and his Poms ; so here the Fathers promised before witnesses, that their children should remain in the regular observance of the Monastery :

nastery : they protested that it was no longer in their power, after this Oblation, to cast off the Yoak of the Rule to which they were now subjected ; and they made use of that form, which is somewhat near the same which is still used by the Religious of St. *Benedict's* Order in their Profession : *I promise before God and his Saints for this my Son a perpetual stability in this Monastery, the conversion of his manners, and an entire Obedience. I promise by him who lives eternally, that I will give him no share in my goods ; but that I wholly disinherit him for ever.*

The Church believed these vows of Fathers and Mothers so advantageous to children, that she obliged the said children to observe them all their life. There was no difference put between the destroying of ones self and the going forth of a Monastery, after they had made this manner of engagement ; and the children had scarcely need of any other Profession ;
than

than this solemn promise by which they were consecrated to God. Whence it is, that in the 4th Council of *Toledo* it is The 4. Council of *Toledo*. said, that whether a person is engaged in a Monastery by the devotion of his Parents, or by his own choice, he is always obliged to stay there, nor is it permitted him to return to the world : And that according to St. *Isidore*, he who is placed in a Monastery by his Father and his Mother, is to know that he is bound to remain there the rest of his life.

There was nothing unjust nor over-rigorous in this proceeding : but on the contrary, it was full of justice and highly advantageous to the children : For if according to the rules of law, a Father may in case of extreme necessity sell his son, and make him for ever a slave to men, in order to preserve a temporal life : why shall it not be permitted by the rules of the Gospel to the

same Father to offer his children to God, and to procure for them a true liberty by engaging them to his service, upon the design of procuring for themselves as well as for them, an eternal life and happiness?

What is there in this action on the Fathers side, which is not holy and conformable to his duty? This Sacrifice being made with a most sincere intention and with a piety altogether disinterested, was it not a convincing proof, that he had changed the natural love which Parents have for their children, into a Charity totally Divine: that he had surmounted that so common a desire, which men have to conserve their Name and their Family, particularly when they have but one only Child, and that they possess much Wealth: Finally, that he had renounced those so sweet comforts which Parents feel in the conversation of their own children?

On the childrens side, is this engagement

gagement to Religion to be dreaded? Is not the yolk of Christ Jesus easy, and his burden light, especially to children who have not yet been sullied with any vice, who have not yet been corrupted by any evil customs, who from their cradle have been formed to Virtue, who have been trained up in Piety, who have had nothing but good examples before their eyes, who have sucked (as one may say) together with the Milk, the Rules of Christian Sanctity, and who not knowing the world have had no share in its delights and vanities ?

But however holy and laudable this practice was, we must nevertheless grant, my Sister, that the Church hath with great wisdom limited the devotion of Parents. She hath considered, that what was formerly the effect of a great and sincere devotion, was sometimes scarcely any more than an effect of avarice and cupidity : that Parents oftentimes in these days

sought not so much, in placing their children in Monasteries, to give them to God, as to discharge themselves of those children, to render the others richer and better provided for in the world. And so she hath stopped by her laws their authority and set bounds to their power; because they on the one side made it serve their ambition, and on the other side oppressed the liberty of their own Children.

Yet she hath not bereaved them of the power to place them in their tender age in Monasteries to have them there educated, and to put them in a state by this happy retrait to march on, both more couragiously, and more swiftly, and also with less danger towards Heaven, supposing they have no other end in this action, than his glory and the salvation of their children, and that they offer them to Monastries in an indifference of their being Religious or returning to the world, as it shall please

please God to dispose of them.

But in this last practise, there are two principal things to be observed in order to follow therein the spirit of the Church. The first is, the choice of the Monastery : For Parents would be so far from procuring their childrens salvation, that they would endanger their destruction, if they took no care in placing them in Religious Houses, to see whether those Houses are indeed Religious, and whether they there will not engage their children to embrace their institute by persuasions which are altogether humane, and by a spirit which is totally opposite to that of God : Wherein it is so much more important, that Parents suffer not themselves to be deceived, by how much the least negligence would be very criminal before God in a matter of so great consequence.

The Second thing which Parents ought to observe, is, That when

their children are in a house truly Religious and of a solid and disinterested piety, they draw them not forth of it to return to the World, lest by taking them for a time from Christ Jesus, who demands them to sanctify them, they should give them to the world; which demands them to corrupt them.

I know they want not specious pretexts for this : they say, that a true vocation must be tried ; that grace will triumph amidst the conflicts ; that a Resolution which is from God cannot be shaken , either by the life of the world, or by the lustre of Riches, and that the prudence of the Holy Ghost, when it is in a soul, cannot be deceived by the connings of the spirit of darkness.

But I also know, Sister, that it is said in holy Scripture, *That he who seeks and loves danger shall perish in it* : and that consequently one cannot without a very great blindness bring back
into

into the middle of the world such children as have been holily separated from it, and fancy that they cannot be sanctified in a Cloyster, unless the world could not have force enough to corrupt them.

God will have us try our selves, but not put our selves into the hands of the World and of the Devil to try our selves : He on the contrary commands us to fly from the mortal Enemies of our salvation, for fear of falling into their snares ; to save our selves in the solitude, for fear to perish with *Babylon* ; and to hide the treasure which we have found for fear lest in shewing it, the Devil who seeks incessantly to take his advantages , should take it away from us.

The Prudence of Gods holy spirit cannot be deceived, but it leaves us and abandons us, when we quit his house and the place where he cleared and enlightned us, to enter into a place of darkness and of crimes.

And

And if the Charity which is in us could not be extinguished, the Apostle would not advertise us not to suffer the spirit of God to be extinguished in our hearts.

If *Adam* had kept his Eyes always shut, he would not have had cupidity to fight against, and he would have continued in perfect peace. Wherefore it is to imitate the Devils malice thus to open the eyes of children, whom the grace of the second *Adam* hath rendered innocent, to make them see the vanities of the World to engage them in new combats, and to bereave them of peace. 'Tis not to try their Vocation, but to make them lose it : And 'tis so far from making the grace of Religion triumph in them by this proceeding, that it renders it useless, and extinguishes it in their hearts, because it is not given to sanctify men in the middle of the World, but to make them abandon it.

In the times of Persecution, Christian

stian Prudence taught the Faithfull to fly from the Executioners ; and this just and humble Fear was the source of the strength which the Saints obtained of God to suffer the most cruel torments , when they fell against their will into the hands of their Enemies. Who doubts but that the spiritual Persecutions of the World which corrupt Souls, are more dangerous , and ought much more carefully to be avoided : and that the allurements of pleasure , that the abundance of riches , that the pomps and the excess of ambition are Tyrants which murder more Souls than the *Nero's* and the *Dioclesians* murdered bodies ?

How great then is their unhappiness who are exposed to this cruelty ? and what an indiscretion is it in Parents who thrust their children into this precipice ? they were happily hidden and covered in the Cloyster from the surprises of their enemies. The continual Prayers, the labour,

labour, and the charitable care of the Religious persons who supported them both by their example and by their prayers and by their advertisements, were as so many Bucklers wherewith they were shielded, and which rendred them invincible against the Devil : Is it not then to engage them in the combat, after they are bereft of their Weapons and of their Forces, thus to withdraw them from these holy places and practises ?

The Pleasures , the Flatteries of men, the spectacles of vanity encompass them. They hear nothing but the voice of Ambition and of Wantonness. They see nothing but what shews them the Angels of Satan, which cast them into blindeness, or couzen them by false lights. They are in the midst of the mire , and yet you would have them contract no filth. They are amidst fires and flames, and you pretend they should be preserved by a Miracle, like that which preserved the three young *Hebrews*

brews amidst the *Babylonian* Furnace.

You well see, my Sister, that this pretention is altogether unreasonable, and that it is in no sort conformable to the principles of Christianity. Observe then inviolably in regard of your children whom you design to Gods service, the two things I now propose unto you : place them in houses well regulated, and force them not thence upon any pretext whatever.

Let the grace of Christ Jesus act in these young Hearts, according to the extent of his bounty. Leave them to listen at leisure to the voice which calls them. Give them all the time which is necessary to discern what he demands of them : and unless you clearly perceive that he calls them not to Religion, and that persons of knowledge and of piety do assure you thereof, do not withdraw them ; for fear lest by a false prudence, or by an over-hasty precipitation, you should pull out of the
house

house of Christ Jesus one of his spouses to expose her to the corruption of the world.

Finally, if they have not sufficient courage to sacrifice themselves to God, and that they will return back into the world, receive them with that sweetness and charity which you owe them ; but suffer them not to become the sacrifices of the Devil. If they could not follow Christ Jesus in the exercises of the Religious life, do not suffer them so far to desert them as to follow the Maxims of the world. And if they could not put themselves into an estate to receive the abundant graces and favours which God communicates to such souls as totally disentangle themselves to unite themselves more strictly unto him ; do your best to hinder them from engaging themselves in the disorders which reign in the world, lest they should draw upon their heads the dreadful effects of his anger and revenge.

CHAP.

CHAP. XI.

At what age these Maxims and these Advices are to be applied.

AS to the time, my Sister, when you ought principally to reduce into practise all these Maxims and all these advices, it is that time which commonly seems least proper for the acquisition of virtue, and to know its excellence and its beauty : I mean that of Infancy.

This is that which the holy Ghost himself insinuates unto us by the mouth of Solomon, who says, *Pro. 32. 11.* *That one may easily judge of the Innocence and of the virtue of a young man by the things to which he is affected in his Infancy.* He would signify hereby that Parents and they who are encharged with the Education of children, will be unexcusable, if the children become not vertuous under their conduct ; since they might easily prevent
their

their disorders by applying wholesome remedies to the first accessess of their evils, and that they might have weeded out in their tenderest years the seed of all those bad productions, which then begin to bud forth and appear.

And it is this which *Ecclesiasticus* declares yet more smoothly, when he says : *Eccles. 7. 25. You have children; instruct them and curb them from their Infancy* : Where you see Sister, that Gods holy spirit makes an allusion to trees, and that he will give us to understand, that as we prune and bend trees whilst they are yet young, lest by overlong delaying it, they may be apter to be broken than bended : so children, who in the language of the Royal Prophet, *Psal. 107. 4. are round about the table of their Parents as new Plants of the Olive-tree.* are to enter under the discipline of their Fathers and Mothers, as soon as they leave the arms of their Nurses ; and that they are

no less to be taught how to march towards Heaven, than they are instructed to go upon the Earth. So that as they are informed to render to their Parents and to such persons as present themselves before them, the little marks of respect and of honour whereof they are then capable, although they know not the reasons why they should prefer them before others ; so they are to be accustomed to render to God little testimonies of Piety, and to practise weak actions of virtue although they cannot comprehend the obligations they have to his Divine Majesty, nor the excellence of virtue.

‘We are not to expect, says St. *John Chrysostom*, till our children are great, to imprint fear into them : but we are to regulate them, instruct them, and form them from their Infancy, and then they will never need our threats or our severity,

Chrysost. l. 3: cont. vituperatores vite Monast.

We carry
‘out

'our selves towards them in such
 'fort as if a Physitian having said no-
 'thing to a sick person whom he
 'saw fallen into a languishing con-
 'dition, and having prescribed him
 'no remedies for his cure whilst they
 'were capable to have their effect,
 'ordains him a great number after
 'the noble parts were corrupted by
 'the disease, and that he was be-
 'come incurable.

'All the evill we see, (says he
 'in another place,) pro-
 'ceeds from our own
 'laziness and from our
 'negligence, and because
 'we strive not to inform our chil-
 'dren in piety in their most tender
 'years : We take much care and
 'pains to have them instructed in
 'the profane Arts and Sciences : we
 'procure for them with all our pow-
 'er advantagious employments in
 'the Court and in the Camp : We
 'hoord up Wealth for them : We
 'get them Freinds : In brief, we do
 all

*Coryf. bo. 46.
 in 1. epist. ad
 Tim.*

'all we can to render them confide-
'rable in the world, but we take no
'care to acquire them the favour and
'love of the King of Angels, nor
'to make them obtain one day an
'honourable rank in the Court of
'Heaven.

'And surely did parents timely
'accustom their children to the yolk
'of a holy discipline whilst they are
'yet young; did they take pains to
'bring them by little and little to
'their duty, when they first begin
'to be froward and hard to be ruled;
'if they strove to cure the diseases
'of their soul when they have not
'yet taken root, and to pull up their
'passions before they are grown strong,
'we should have nothing to do with
'laws, nor with judgements, nor
'with punishments and chastise-
'ments : *For the Law*, (as St. Paul
'says) *is not made for the Just* : but
'because we neglect their Education,
'we enwrap them in a world of mi-
'series, and oftentimes we our selves
X 2 'deliver

‘deliver them up to the Executio-
‘ners, and throw them headlong in-
‘to hell.

In Christianity it is the Maxim
of a wise and discreet conduct to do
all and to omit nothing which may
strengthen us against the assault of
vices. But the means, Sister, to suc-
ceed in so holy an enterprise, is, in
the lowest age of your children to
seize upon all the avenues of their
spirit and of their heart, and to
render virtue the absolute Mistress
there, by a prompt banishment of
every thing which may make there
the least vicious impression.

True it is, that children are not
capable to distinguish virtue and
vice, having not yet the use of rea-
son. ‘But yet, as a famous Divine
‘observes, they may contract accor-
‘ding to the Idea’s and the Fancies
‘which they receive by their parents
‘education, a certain inclination
‘which will much help them or
‘much hurt them, (when coming
‘to

‘to the use of their liberty they must
 ‘apply themselves to vice or to vir-
 ‘tue ,) in making a good or bad
 ‘choice ; and (as *St. Basil* says)
 ‘that at the same time
 ‘when reason shall dictate
 ‘unto them the good they
 ‘ought to do, the habit
 ‘and the custom will facilitate the
 ‘execution.

S. Basil in his
 great. R. Rule.
 10.

And think not, Sister, that this is
 little considerable. For if in the
 judgement of *Thomas* and several
 other Divines, Man is bound by a
 natural precept and upon pain of
 Mortal sin to convert himself to God
 as soon as he hath the perfect use
 of reason ; it cannot be but that
 which serves for a disposition to so
 important an action, must be of high-
 est consequence.

What Father is there, who know-
 ing his son to be in danger of losing
 his life , or to fall into the hands of
 Enemies if he passes such a way, en-
 deavours not to put him in safety,

and to secure him from the dangers which threaten him ? And what Mother is there, whose Daughter being loaden with precious Jewells, watches not with much care for fear lest Robbers should bereave her of them ?

We cannot doubt but that the devil employs all his industry to make a childe lose the grace of his Baptism, and that he endeavours to determine him at first to make choice of Vice. And since he hath no stronger Weapons to conquer us than our own inclinations, can it be doubted but that he will easily bring about his designe if he findes those of a childe totally inclined to vanity and to the love of Worldly pomps and pleasures ?

*Greg. l. 4.
Dial. c. 18.*

This made *Gregory the Great* say, ' That although
' we are piously to believe
' that the baptized children who dye
' in their Infancy, enter into the
' Heavenly Kingdom, yet we ought
not

'not to imagine that all they who
 'can speak are saved, because there
 'are some of them against whom
 'Parents shut Heaven-gates by the
 'bad Education they give them. The
 'same Saint after he had related the
 'dreadful chastisement which God
 'laid upon a Father in the City of
 'Rome for having suffered his Son of
 'five years old to blaspheme the name
 'of God, thunders out these asto-
 'nishing words: 'Tis thus that God
 'would make known to this unhap-
 'py Father how highly he was cul-
 'pable, and that he would make him
 'understand how by neglecting the
 'Soul of this little Infant, he nou-
 'rished a great sinner for Hells eter-
 'nal flames. These are his own ex-
 'pressions.

And this undoubtedly made *Sara*
 whom the Apostle *St. Peter* 1 *Pet.* 3. 2.
 proposes to all Christian Women for
 their pattern, resolve to urge *Abra-*
ham to drive *Agar* and her son out
 of his house ; because she feared lest

Isaac should be corrupted by him, and lest they should contract bad customes together. And the resolution of this prudent Woman was so just, *Gen. 11. 12.* that God approved it, having made known to *Abraham*, that he ought not to oppose a designe which was so discreet and so advantageous to *Isaac*.

And surely even as a small straying which was not perceived in the beginning of a journey, carries one extremely astray from the place one intended to go, and as a little breach in a Damm being neglected, causes in the sequel great spoils and havocks: even so a small evil becomes mortal, if one applies not a prompt remedy; and that which in Infancy was only a simple affection for things indifferent, becomes in a more advanced age a violent love for things prohibited.

The fair Language of *Graccus's* mother contributed much to his Eloquence,

quence, says *S. Jerome. Hortensius* learned to speak well in his own house : and

St. Jerome in epist. ad Latam,

Alexander the Great could not quit the Vices of a Governour who had taught him in his Infancy, notwithstanding that he was otherwise very powerful, and had conquered the *major* part of the World : which shews how hard it is to blot out of the spirit of a young man the tinctures it hath taken in his Infancy ; that it conserves almost always the first impressions it hath received ; and that (as *St. Irenæus* says) ‘ what one ‘ learns in that age be- ‘ comes as it were the same ‘ thing with our Soul, and is chan- ‘ ged (if we may say it) into its ‘ substance.

St. Irenæus in ep. ad Florin.

This made one of the most clear-sighted among the Pagans to say, ‘ That one of the things ‘ we should chiefly take ‘ care of in the Education of children ‘ whom we intend to leave a long time ‘ in

Quintilian.

‘in their Nurses hands, is concer-
‘ning the chusing of these Nurses.
‘For, (says he,) they must be very
‘wise: and we ought as far forth
‘as may be to take such as have
‘the best qualities, and whose man-
‘ners are best regulated. But although
‘we ought principally to have re-
‘gard to their good conduct, we
‘must not omit to examine their
‘way of speaking: For they are the
‘persons whom the children first
‘hear, and whose language they
‘strive to imitate: and naturally
‘we retain much more firmly, what
‘we learn in our tenderest years:
‘just as a Vessel new-made conserves
‘almost ever after the odour of the
‘first liquor powred into it. It hap-
‘pens that even the bad qualities ad-
‘here much more strongly, and that
‘Evil makes a deeper impression than
‘good: yea, the good it self easily
‘changes into evil, whereas it is ve-
‘ry seldom that vicious habits and
‘customs turn into good ones.

This

This also made *Plato* ordain, that we should not only endeavour with much care and watchfulness to educate children well when they are three years old : but moreover he extremely recommends to Mothers that during the time of their being with childe they should keep themselves free from all sort of alterations ; and generally he exhorts Fathers and Mothers, to exempt themselves as much as may be from all passions ; for fear lest communicating to the bodies of their children such affections as reign in them, they should pass even to their souls ; and lest their bodies being formed of a blood burning with choler, or inflamed with an unchaste Fire, or that being conceived in a bosom filled with Pride and Vanity, their Souls should contract inclinations of Revenge, Impurity and Ambition.

We also see, Sister, that God hath bestowed very particular Benedictions upon such Children as were consecrated

secrated to him in their Mothers womb. *Sampson*, *Samuel*, and *St. John Baptist* in the Old Testament, *St. Augustin*, *St. Bernard*, in the New, are authentick proofs of the advantages which are derived from this holy practise. 'And it is most

*S. Chry. l. 1.
cont. vitupe. a.
vita Monast.*

'certain, that God despises not so rational a devotion, and a so well regulated piety; but that on the contrary he lends his all-powerful hand to assist Fathers and Mothers who make such use of it, to make their children perfect Images of his own Son, and that he causes all things to contribute to their sanctity.

But to speak ingeniously of things as I conceive and apprehend them, (and God grant it may not be as it is commonly done,) there are many Fathers and Mothers who would be loath their children should receive so signal a Grace: and the most rational of them would willingly yeild

to follow these important Maxims in regard of those children whom they design to the Church or to Religion ; but not in regard of those whom they look upon as the prop of their Family, and the Heyrs of their Honours, Offices, and Riches. Wherefore one cannot too much endeavour to undeceive the World of an illusion which is so criminal in its Principles and so detestable in its effects and consequences.

CHAP. XII.

That these Maxims and these Advices are principally to be followed in the Education of such children as are designed for the World.

IF all Christians are obliged, as undoubtedly they are, to tend to the same perfection ; it is also an undoubted truth, that there ought to be no difference in their Education :
and

and I say not only, that there ought to be an equality among them who are designed to leade a common life, and them who are consecrated to a more particular profession of piety : but there is no doubt that one ought to apply a greater care in the Education of the first than of the second ; and that if Parents are concerned for the publick interest, for the glory of their children, and for the salvation of their souls : they are not to neglect any of the Maxims, nor any of the Advices, which we have drawn from the Scripture and from the Fathers, in the Education of them whom they designe for the World.

To make you comprehend how much the interest of Common-wealths and Kingdoms is ingaged in the perfect Education of such as are to fill up the Dignities, and to possess the most eminent Employments ; I need only conjure you, after a Father of the Church, to cast a view upon them who have

*St. Chry. l. 3.
cont. vituper.
vita Monaf.*

introduced

introduced into the World all the Disorders which now reign therein, and to consider who they are that follow them : Whether they are such as have learned to live in a repose and in a retrait ; or such as invent new pleasures and new diversifements : They who subsist honestly of their own patrimony, and are satisfied with the conveniences which God hath given them ; or they who only study to enrich themselves with the goods of the poor : They who are content with a mean train and a moderate table, and with what serves only for necessity ; or they who will have a magnificent train, and a sumptuous table open to all commers. And to speak more Christianly, whether they who live with great meekness and great modesty, who think only of submitting themselves and of suffering themselves to be directed, who esteem themselves the last of men, and seek the least honourable places, who have always
before

before their eyes the Vanity of the world, and the nothing of creatures; or they who look to be respected, and who render themselves terrible by their injustices and by their violences, who will command every one, and omit nothing to usurp the Magistracies, scarcely remembring any longer that they are men, so strangely are they puffed up with pride, and so full are they of self-esteem and vanity.

Now if they are these later who overturn estates, who trouble families, who cause the murders, the slaveries, and all the miseries which we see and lament; and if they arrived not at this extremity of injustice, but because their parents neglected their Education: is it not evident that it is the interest of Kingdoms, that every Father of a Family should follow the Rules we have proposed, that so by faithfully practising them they may bring their children to embrace the documents
of

of the Fathers of the Church and of the Doctours of the world ; and as Saint *Chrysostom* says , ‘ That they ‘ may by their care render them spark- ‘ ling lights to shine amidst the dark- ‘ nels which Vices have spread a- ‘ broad in the World , and to shew ‘ the way of Heaven to so many un- ‘ happy wretches who go astray ?

And this, Sister, is the second motive upon which the truth I have advanced is established , and upon which is grounded the obligation of Parents, to educate, according to the Maxims of the Church-Fathers, those Children whom they design for the World. For it is certain , that Vir- tue hath this advantage , to make it self esteemed by its own enemies , and that if it hath not sufficient al- lurements and charms strong enough to gain all mens hearts, yet it hath power and strength enough to draw their admiration.

See we not, that sweetness and hu- mility in Artists contents more than
Y their

their adrefs and their induftry ? If there is a Judge who will not be corrupted, is he not defired by all forts of perfons to be the arbitratour of their life and fortune ? And they who have the leaft Ambition and the leaft love for Offices and Commands, are they not (fays St. *Chryfoftom* ,) moft welcom in the Courts of Sovereign Kings and Princes ?

Do not fear that the modefty of your Daughters in their drefs, that their refervednefs in company, that the little entercourfe they have with young Gallants , will render them lefs efteemed or lefs fought for in Marriage. Their fimplicity , their meeknefs, their affection for fuch things as concern the good government of a Family, and their contempt of worldly ornaments, will make them better known than flutting and vanity : And if men for their diversion feek fuch as live according to the Maxims of the world, they will not have for wives but fuch

as follow the laws of the Gospel, such as love retiredness, and such as have no inclination to the Modes and Pumps of the World.

This fidelity to follow the Maxims of the Holy Fathers in the Education of those Children whom we designe for the World, is it not advantageous to purchase them the love and esteem of all people; but it is even more necessary for the salvation of their souls, than for that of those Children whom they designe for Cloysters and for retrait. The sole comparison which St. *Chrysostom* makes use of is sufficient to prove this. 'Even as, (says this
 'Father,) he who stays S *Chry. bo. 21.*
in *Ephes.*
 'always in the Haven
 'stands not in so much need of a Pilot well experienced, of so great
 'a number of Mariners, and of a
 'Vessel so well equipped, as he who
 'is always at Sea, and who must provide to resist the windes and the
 'tempests: so he who is designed

for

‘for the solitude being to leade a
‘quiet life and exempt from troubles
‘and turmoils, hath no need of
‘such great strength and so many
‘lights, as he who is to sustain the
‘most powerful shocks of the Flesh,
‘of the World, and of the Devil.

Now if these irreconcilable enemies of mens salvation raise their strongest batteries against Children in their tenderest age: they who introduce them into the World without having taught them in that tender age to contemn pleasures, Riches, and Honours, do they not expose them naked and unarmed to the cruelty of the said Enemies?

We must therefore train them up to the combat from their Infancy, discover to them the crafts and cunning of their enemies, teach them the means to surprize and to defeat them, make them know that it is almost impossible to conserve perfect health amidst the contagion, and that living in the world they must
always

always conquer or always be conquered.

How can they defend themselves from Ambition, seeing all others greedy to make themselves great, unless they are strongly perswaded of the small solidity which is found in the establishment proposed by the world? Can they keep themselves to an indifference amidst the affected complacencies and the allurements of Women, who will strive to gain their freindship in order to get possession of their persons and of their means, unless they are perfectly convinced of the obligation they have to adhere to God alone, and to prefer him before all things? Or rather being not solidly settled in Piety and in the fear of God, will they not suffer themselves to be carried away by Example and by custom; and losing by the Vicious habits so contracted their eternal salvation, will they not make an unhappy experience of the truth of these words of St. Fe-

S. Jerom. ad
Leticiam.

rome : 'That it is very
'easy to become like the
'wicked, and to imitate
'in a short time the Vices of them
'to whose Virtue one cannot at-
'tain ?

CHAP. XIII.

*The means which facilitate the applicati-
on of these Maxims and these Advi-
ces in the Christian Education of
Children.*

ALL these means, Sister, may
be reduced to the care which pa-
rents ought to take to instruct their
children themselves in their own per-
sons. But because we cannot receive In-
struction but by the means of Speech,
Reading, and actions ; and that *he*
who plants and he who waters are nothing,
but that it is God who gives the encrease,
which he gives not ordinarily but to
an humble Prayer : it will be easy
for

for you to bring up your children according to the Maxims of the Fathers of the Church, if you entertain them with such things as you ought, if you make them read such Books as will profit them, if you your self give them examples which they may imitate, and if you take care to engage God by their Prayers and by your own, to pour out his benediction upon your instructions, upon their lectures, and upon your Examples.

The first Means.

Speech, Words, or Discourse.

IT cannot be sufficiently deplored, that Parents now adays study so little to render the Conversations, which they have with their children and with their Domesticks, truly Christian. It seems they dare not discover to them the sentiments they

Y 4

have

have for God. They hide themselves from them to say their Prayers, and to acquit themselves of their least Christian duties : And as if God had not placed them in their houses to give light to such as enter into it and dwell in it, they rob them of their lights, and contribute by a conduct so dimly shining, to form the darkness which is spread over the whole World.

This unhappy proceeding is the cause that they ordinarily entertain themselves with nothing but trifles and things altogether unprofitable ; that to furnish matter for conversation they examine the actions of their neighbour, they censure them and they discover their secret and unknown crimes ; that all their talk is but a concatenation of detraction, of falshood, of vanity, and of pleasure ; and that that which should be (as it were) the sensible Communion of Saints in Christ Jesus, and the image and expression of the communion and
society

society which we have begun with God and with Christ Jesus by Baptism, *1 Joan. 13.* becomes a source of malice, and is in effect nothing but a sequel of that miserable conversation which our first Parents had with the Devil, *Ephes. 2. 3.* which caused the ruine of all their posterity, and which rendred all their children the children of anger and indignation.

Shall we then wonder that the *major* part of the Children of Christians live in so great disorders ? that they are so perfectly knowing in what is necessary to frequent companies and to render themselves pleasing ; and that they know so little what is necessary to go to Heaven and to please Christ Jesus ? that they are ignorant of nothing that concerns the Modes which Vanity and Flattery have introduced into the World, and that they are so ill instructed in the Rules of the Gospel, and in the laws, customs, and ceremonies of the Church ?

'Tis

'Tis long since, Sister, that God would have brought a Remedy to this Disorder.

In the law of Nature, he ordained, according to the Tradition we have from *S. Jerome*, that the first born of the Family should be exalted to the Priesthood, that they should be initiated therein by their own Parents, and that they should have no other Doctours and Teachers but them concerning the truths they were to believe and the functions they were to exercise. 'Twas for this, that when he was ready to revenge the crimes of *Sodom* and *Gomorrah*, *Gen. 26. 18.* he said 'that he could not conceal this his design from *Abraham*, 'because he knew he would make 'use of this dreadful example to induce his children and all his Do- 'mesticks to walk after him in the 'way of his Divine Ordinances, and 'to live holily; giving thereby all Fathers and Mothers to understand, that the means to become his famili-
ar

ar friends, and to oblige him to discover unto them his secrets, and to conceal nothing from them, was the care they should take to instruct their Family.

In the Law of *Moses*, at the same time when God ordained the days of Feasts and of Solemnities, he commanded Parents to instruct their children in the Ceremonies which were there to be observed, and to teach them the reasons and the motives of their Institution. Thus after he had prescribed to the *Israelites* what they were to observe in eating the *Pascall-Lamb*, *Exod.* 13. 8. he commanded them to recite to their children on that day what he had done in their favour to draw them out of *Egypt* and free them from the tyranny of *Pharoah*. He would have the *Feast of Tabernacles* yearly celebrated, and that they should remain seven whole days under Tents made of the branches of Citron-trees, of Myrrhs, of Palms, and of Willows,
to

to the end their children might learn how God had conſerved their Anceſtours the ſpace of Forty years in the Deſart under Tents and Pavillions. Finally, he ordained them to offer up unto him all the firſt born of the Males, as well of Men as of Beaſts, to the end that their children being ſurprized at theſe ſo extraordinary and ſo frequent preſents, might enquire the cauſe and ſo come to be inſtructed of the meaning of theſe Ceremonies, and as the ſacred Scripture ſays, that the Parents might have evermore in their mouths the recital of the benefits they had received from Gods bounty, and that from thence they ſhould take occaſion to teach their children his Law, and to make them have it in high eſteem, according to that more particular Commandement which he gave them in *Deuteronomy*, where he ordains them to have his Law in their heart, *Deut. 6. 6.* to entertain their children therein, and to teach them

to meditate upon it, and to think on it in their house and in their journeys, during their rest and during their labour, and finally in all their occupations, and at all the hours of the day, *Deut. 1. 18.*

In the Law of Grace, the Church which is animated with the same spirit renews every year the Memory of the Mysteries which Christ Jesus wrought for us, and she endeavours to place before our eyes by many ceremonies and sensible signs the marvails which have been so long concealed from the eyes of Angels, and whereof they were not informed but by the Ministry of this holy Spouse.

'Tis true that she particularly destines her Pastours to explicate them to her Children. But that also which *St. John Chrysostom* says is no less true : That the Heads of Families are not to remit all entirely to them of the Church : That as for themselves they'

*Chrys. ho. 9.
in 3. ad Colos.*

they are indeed to be instructed by the Preachers of the Gospel ; but that after that, they ought to instruct their children ; and like those Birds, whereof the same Doctour speaks, having heard something that is profitable for the nourishment of their own souls , to bring it home upon the tip of their tongue , to communicate it unto them.

S. Beda. hom. de Nativ. ‘This moved Venerable *Beda* to say in the

‘Discourse he made upon
 ‘the Shepherds who watched when
 ‘our Saviour was born : Do not fancy to your selves that there are no
 ‘other Pastours but the Bishops, the
 ‘Priests, the Deacons, and the Superiours of Monasteries ? for all the
 ‘Faithful who have the government
 ‘of their family are truly Pastours ;
 ‘since they are established to command and to take care of all their
 ‘domesticks : and he among you
 ‘who hath any authority over one
 ‘or two of his Brethren, is assuredly

ly obliged to exercise in their behalf the Office of a Pastour, and to feed them to the utmost of his power with the Word of God. And I say furthermore; Each one of you, my Brethren, although you lead a private life, ceases not to be a Pastour, since you feed a spiritual flock, and watch in the night to conserve it, if you truly endeavour to heap up a great treasure of holy actions and good thoughts, if you govern it with prudence if you employ all your care to nourish and entertain it with the delicious pastures of holy Scriptures, and if you watch continually over this holy flock, to defend it against the assaults of the Enemy.

St. Chrysostom says the same in one of his Sermons, where, after he had related the words of Christ Jesus to St. Peter; *If you love me, feed my sheep*, he says, 'That one is not to take these words as spoken only
' to

St. Chry. Scr.
77. in Matt.

‘to the Pastours of the Church :
‘They are, (adds he,) for every
‘one of us, to whom Christ Jesus
‘hath committed but a small flock ;
‘for although ’tis small, yet ’tis not
‘to be neglected, since Christ Jesus
‘himself says, that his heavenly Fa-
‘ther finds there his pleasure and his
‘delight. Each one of you hath
‘some sheep in his Family ; let
‘him take care to govern them
‘and to feed them. As soon as a Fa-
‘ther arises from his bed, let him
‘not think of any other thing till
‘night, but to do and say what
‘may contribute to the spiritual good
‘and advancement of his Family. Let
‘a Mother have the same care : ’Tis
‘good she should think of her house-
‘wifery , but she is to apply her self
‘yet more to the salvation of her
‘whole Family, and to take care
‘that each one of it be saved, and be
‘zealous to gain Heaven.

You are not therefore to perswade
your self, Sister, that you have sa-
rished

tified the obligation you have to instruct your Children, because you send them to Catechisms, that they follow you to the Church, that they assist with you at Sermons, and that they faithfully recite the abridgements of the Christian Doctrine : You must furthermore, when you make them render an account of what they have learned, examine them whether they comprehend what they say ; and because they are not capable of themselves to make good use of it, you are to apply to the little occasions of their souls that which hath best pleased them, or that which hath the nearest touched them. You are to make preservatives against the vices you see them most inclined to, and remedies against the imperfections which they most ordinarily fall into. You are with words full of tenderness and sweetness to instill into them the love of the Virtues there prayed, the horreur of the Vices there

there condemned, and to leave them always in a sacred hunger of this celestial nourishment, I mean in the desire to hear the Word of God, which you are to excite by little rewards and by an honest liberty you will give them to recreate themselves when they have well remembered what you told them or what they heard from others.

Prevent the Solemnities to instruct your children in the Mysteries, the memory whereof are then celebrated ; and accommodate your self to their age to make them enter into the Spirit and into the practise of those Virtues which are honoured in the said Mysteries. Entertain them frequently with the life and actions of Christ Jesus, and repeat often to them what Tradition and the Gospel teach us of those of his holy Mother. And because children are strongly inclined to hear the recital of such things as they can least imitate, and of events accompanied with

with fear and horroure : relate unto them the conflicts of the Martyrs, the temptations of the Anchorets, the miracles of the Confessours : And as there is almost no day wherein the Church proposes not to her children a meditation upon the life of some Saint ; let no Evening pass without proposing to them some action of Virtue, and without prescribing to them some little practise of piety for the Morrow. The Confessarius of the famous *Lewis*, who wrote the Life of that great King, says, That each Evening he caused his Children to come into his Chamber, where he always spoke to them some words of edification before he sent them away.

As for example, in the time of the Birth of our blessed Saviour, representing to them the cold which little Jesus endured in the Crib, may you not excite them to suffer for his sake the incommodity of the season, and the cold they feel in the School or in the Church ?

If they complain that they are denied the things they desire : Why may you not say to them ; Well, my children, consider how many other things you have : Alas ! our Saviour Christ had not a little bed as you have to lye on, nor fine linnen, nor a good Coat to cloath him: He was almost naked in a manger and upon straw ; and yet all things belonged to him, although he would not make use of them, but left them for our use and comfort : Is it not then very reasonable we should want some small matter for the love of him ? Go, he can and will reward you in Heaven.

If they finde it painful to follow you to the Church ; tell them, that they are far from doing as our Lord did, *Luke 2. 41.* who stole himself away from his Parents to remain in the Temple, and who made every year a long journey to go thither with them.

If they shew some Impatience in
their

their small sufferings, say to them : Ah, my children, how far are you from enduring the torments which so many Saints suffered for Christ Jesus ? How will you endure Martyrdom when you shall be men, if you cannot now endure the pricking of a Pin ? And if you cannot bear a little blow from your Brother or from your Sister, when will you be so perfect and patient as to turn your other Cheek to him who hath struck one of them ?

Instill into them a great love and a great esteem of their own littleness and Infancy : Repeat frequently unto them that which is advantagious for Infants in the Gospel : Tell them how our Lord reprehended his Apostles *Matt.* 18. 19. for hindring such Infants as they are, to come unto him ; that he took one of them and placed him in the middle of his Disciples ; and that he said several times, that one must become like them to enter into Heaven. And

thus at the same time they grow according to the Body, make them conserve in their Soul a great love for the qualities and the dispositions of Infancy.

Bring them up in a great respect and in a great confidence for their Guardian Angels. Let them know principally the life of that Saint whose name they bear; and the obligation they have to imitate him or her. And as it is said of Christ Jesus *Matt. 2.* that he grew in the house, and under the conduct of his holy Mother, in Wisdom, in Age, and in Grace before God and before Men; let your children advance by your care by little and little in the knowledge of the sacred Mysteries, and in your colloquies and your instructions let all things serve you, as *St. Paul* says, *to make them encrease in Christ Jesus Epbes. 4. 15.*

Above all, teach them to prefer God and his Commandements before all other things. Tell them often
that

that they ought to have for him much more tenderness and more respect than they have for your self. Imitate that excellent Mother of whom mention is made in the Book of *Maccabees*, who to encourage her children to endure constantly their torments for the defence of the Jewish Religion, excited them to look upon God as their Father, and to esteem themselves happy in sacrificing their lives for the glory of him of whom they received them, and who had prepared lives much more glorious for them in Heaven. Imitate the admirable art she made use of to strengthen the youngest of her seven children, whom the Tyrant endeavoured to withdraw from the resolution of dying; and do you, as she did, make use of the consideration of such things as you have done for your children, thereby to engage them to persevere in Virtue: *Take compassion my Son,* (says she to him,) *2 Maccab. 7. 17: upon a Mother who*

hath born you in her bosom, who hath nourished you whole years with the Milk of her Breasts, and who hath educated you with tenderness even till this time: I demand of you, my Son, by all these considerations, that you will lift your heart and your eyes towards Heaven, and that in imitation of your Brothers you will receive death with joy, that I may have the satisfaction to see you partaker of their glory.

'Tis thus, that you should make use of the power, which the gratitude and the love your children have for you gives you over their spirit; to engage them to raise up themselves to God, and to honour him to whom alone they are indebted for the care you employed in their Education. And because there are occasions in this life where the tenderness and the respect which children have for their Parents may prove a scandal to them, and may hinder them from loving and following truth; make them to know that
there

there is none but God alone to whom we owe an entire submission and without any condition ; that there are no persons, no estates, no dignity, no profession in this life, which we ought not to love with limitation ; and that thus they owe you neither Obedience nor Complacency in such things as would be contrary to the Law of God. Repeat often and explicate unto them these words of our Lord : *If any one comes to me, and hates not his Father and his Mother, and his Wife, and his Brothers, and his Sisters, and moreover even his own life, he cannot be my Disciple, Luk. 14. 20.*

Whereupon St. Hilary says these admirable words : ' This discourse of ' Christ Jesus appears ' harsh, and it seems to be

' a rude and insupportable precept, ' to force and engage one to a kinde ' of impiety towards Fathers and Mothers, as to the highest degree of ' Christian

*S. Hilary, upon
the words of
the 118. Psal.
Iniquos odio
habui.*

‘Christian perfection yet God com-
‘mands in this nothing that is harsh,
‘nothing that is not well beſeeming
‘his goodneſs, nothing that is con-
‘trary to his other Commande-
‘ments : And Fathers and Mothers
‘cannot be offended that he thus or-
‘dains us to hate them, although
‘we owe to them in that quality
‘much tenderneſs and affection ;
‘ſince it is alſo enjoyned us to hate
‘our ſelves. Chriſt Jeſus knew that
‘there are many Fathers and many
‘Mothers who have ſuch an incon-
‘ſiderate love for their children,
‘that when they ſee them perſevere in
‘the glory of Martyrdom, they conjure
‘them to yeild to the times, they
‘entreat them to change their opini-
‘ons, and they employ (to weaken
‘them) the motives of a Piety which
‘is altogether irregular. Thus the
‘Hatred (ſays this great Saint)
‘which Children then conceive a-
‘gainſt their Fathers and Mothers,
‘is honourable ; and it is juſt and
‘advantageous

'advantageous to hate them , who
'strive to divert us from the love of
'Christ Jesus,

Avoid therefore, my Sister, the fault which this Saint reprehends in Parents, and from which they finde much difficulty to defend themselves, unless they have a zeal altogether sincere and disinterested for their Children. Imitate those Parents of the first ages of the Church , who never made shew of greater joy than when they saw their children ready to be sacrificed for the defence of Truth and for the cause of Christ Jesus. Reade I pray you the Lives of Saints and the History of the Church, and you will see a great number of these Examples of Constancy.

You shall there meet with a holy Mother, nam'd *Theodora*, who after she had encouraged her eldest Son to suffer constantly such miseries as they forced him to undergo for the Faith, and had exhorted him with
much

much ardour to consider that he should purchase by these soon-passing torments an eternal happiness, she her self was thrown into the Fire with this her dear Son and two other of her Children.

You shall there see a holy Mother, who having a son called *Meliton* among the Forty

Meliton one
of the 40.
Mart.

Martyrs of *Sebasté*, who had been exposed stark-naked in a frozen Pond in the greatest rigour of Winter, and in a Country where cold was in extremity ; and who beholding that although they had broken his Legs, (as they had done them of his companions, who expired in that last torment,) he was nevertheless yet alive , contented not her self to exhort him to perseverance, but having observed how they hurried away upon Carts the Bodies of the other Martyrs , to bring them to a prepared Wood-Pile where they were to be burnt to ashes, and that they
left

left her son behinde in hopes to induce him to adore the Idols and to make him renounce Christ Jesus ; she took him upon her shoulders to carry him her self all alive as he was to his companions. But this blessed childe dying in his dear Mothers arms in the way thither, she nevertheless marched on with her now dead* burden till she came to the burning pile of wood, into which she cast the Body of this Blessed Martyr, that he might have the glory to be consumed by the fire for the interests of Christ Jesus, as were the Bodies of the other Martyrs which had been before thrown into it,

You shall there see a Dame of qualitie named *Dionysia*, whose example, (according to the relation of an Affrican Bishop called *Victor* who writ the History of the Martyrs of the Church of *Affrick*, persecuted by the *Wandales*,) was the cause of the
salvation

Victor. Affric.
l. 3. c. 1.

salvation of almost all her Countrey, You shall there see that this generous Woman perceiving that her only Son by name *Majoricus*, who was very delicate and very young, began to tremble at the apprehension of the torments which she endured, darted upon him such piercing looks, and employed so forcibly her maternal authority to reprehend him, that she rendred him even more valiant than her self; insomuch as this young Champion fought Faiths bat-tel with joy, and remaining victorious over his torments and over death, gathered the Palm of Martyrdom. After he had breathed forth his blessed Soul, the noble Mother having embraced him as a holy Sacrifice which she had offered to God, and to which she ardently wished to be for evermore united, carried him home, caused him to be buried in her house, and poured forth her Prayers almost continually over his Sepulchre.

How

How heroick, Sister, are these Actions, and how pure and disinterested was the charity which produced them? What zeal, courage, and constancy appeared therein? And how well did these Mothers know what love they should bestow on their children? since they used not the authority they had over them but only to encourage them to confess Christ Jesus, and not to be ashamed of the Gospel.

But because (according to the observation of a holy Father)
 'the Discourses one makes
 'use of to excite to Vir- *S. Cery. bo. 20.*
 'tue, carry with them I *super Ephes.*
 'know not what kinde of repulse for
 'them to whom they are addressed;
 'and with whatever sweetness one
 'seasons them, they still cause a sadness
 'and a dejection in their spirits:
 'therefore, Sister, you may make use
 'of another means than that of
 'Words to instruct them, and you
 'may handsomely gain that of them
 'by

‘by Lecture, which the fear of tiring them caused you to smother in silence, and not to inculcate unto them by Discourse.

The Second Means.

Lecture or Reading.

CAUSE your children to reade the History of the holy Scripture, the New Testament, the Acts and the Epistles of the Apostles.

St. Gregory of Nisse, Brother of *St. Basil the Great*, in a letter wherein he describes the Life of *St. Macrina*, his Sister, speaking of the manner how her Mother educated her, says, ‘That she took extreme care to have her instructed, not, (adds he,) as they ordinarily instruct them of that age, by explicating unto them the Fables of Poets ; For she conceived that that was to act against the shamefacedness and civility of Virgins,

gins, and the means to empoison
 those well-born and yet tender
 souls by shewing to them in Tra-
 gedies of Women transported by
 love, and in Comedies, such shame-
 ful filthinesses as are unfit to be
 heard by persons of their Sex, who
 are obliged not so much as to think
 of them. But in lieu of these, she
 caused her to learn such passages of
 the sacred Scripture, as were most
 easy to be understood and most
 proper for her age. Thus she be-
 gan by the Wisdom of *Solomon*,
 out of which she selected the sen-
 tences which were most conveni-
 ent to regulate her life and all the
 motions of her spirit. She was al-
 so very skilful in the *Psalms*,
 and divided them into certain
 hours.

St. Jerome in the Letter he wrote
 to a certain holy Widow, (where-
 of I have already made frequent
 mention) to teach her in what man-
 ner she was to train up her Daughter,

A a

will

'will have this little girl to apply
'her self timely to the reading of
'the holy Scripture ; to learn in the
'*Proverbs of Solomon* the Rules and
'the Maxims of good life ; to ac-
'custom her self by the Lecture of
'*Ecclesiastes*, to despise the World,
'and to trample under her feet all
'its grandures and all its vanities ; to
'furnish her self with examples of
'courage and of patience by reading
'the Book of *Job* ; that afterwards
'she should reade the Gospels, and
'have them always in her hands ;
'that she should reade with fervour
'the *Acts of the Apostles*, and their
'*Epistles* ; and after she shall have
'filled her self with the riches she
'hath heaped up by these precious
'Lectures, let her moreover reade
'the rest of the Books of sacred
'Scripture. He will also have her
'reade the works of the holy Fathers,
'take delight therein and seek there
'the nourishment and the establish-
'ment of her Faith.

St. Chrysostom

St. Chrysostom acknowledges no other source of all the evils which are committed in the World, but the ignorance of the holy Scriptures. 'Listen (says this Father) all you 'who are engaged in the World and 'who have a Family and children 'to govern, how St. Paul, 'recommends particularly unto you the reading 'of the holy Scripture 'with great diligence. Think not 'that the Lecture of holy Books is 'unprofitable to your son. One of 'the first things he will there finde 'will be the obligation he hath to 'honour you : and without doubt 'God hath so permitted it, that you 'might not say 'tis only for solitary 'and Religious persons to reade it. 'Say not that you have no designe 'that your Son should be Religious, 'and that therefore he needs not this 'reading ; since you ought at least 'to make him a good Christian, and

S. Chrys. ho. 9.
Ep. ad Coloss.

S. Chrys. ho. 2 r.
in ep. ad Eph.
c. 5.

‘that those children who are de-
‘signed to live in the World, are
‘they to whom the science of
‘the sacred Scripture is principally
‘necessary.

‘There is (says the same Saint)
‘much weakness and a strong incli-
‘nation to wickedness in children :
‘the weakness and this dangerous
‘inclination encreases dayly by the
‘impression they receive from such
‘things as they learn : What bad
‘effects then may it not have in a
‘young man , to know that those
‘*Hero's* of antiquity whom they ad-
‘mire , were lovers of Wine and
‘good cheer ; that they were slaves
‘to their passions ; and that the
‘motives they had in all their enter-
‘prizes were Pride and Ambition ?
‘Let them therefore seek for a
‘Counter-poyson in the sacred Scri-
‘pture and apply them from their ten-
‘derest Infancy to this holy reading.

‘I well see that I shall seem to
‘dallie , (adds this Saint,) because

'I always say over the same thing :
 'yet I will never cease to do what is
 'in me to render your children per-
 'fect Christians. To this end teach
 'them to sing the *Psalms*
 'of David ; those Spiritu- S. Cbr. bo. 9.
 'al Canticles being full in ep. ad. Co-
 'of that Divine Phyloso- los c. 3.
 'phy which Christ Jesus came to
 'teach men ; instructing them by
 'recreating them. They
 'will learn there in the *Psal. 1. v. 1.
 'beginning to fly the and 14.
 'company of the wicked , and to
 'seek that of the good. And as there
 'is scarcely any Mysteries and Veri-
 'ties in Christianity, which are not
 'contained in that sacred Poësie,
 'they will there see the small solidi-
 'ty that can be found in all crea-
 'tures, the sweetness and the advan-
 'tage that is found in the practise of
 'Virtues, and finally , they will
 'there finde the knowledge of their
 'duties towards God and towards
 'their Neighbour.

A a 3

'Tis

‘Tis thus that by accustoming
‘them betimes to taste these things,
‘you will render them easily capa-
‘ble of higher truths. And like as
‘Fruits of Trees retain much of the
‘quality of the earth where they
‘are planted and of the waters which
‘moysten them, so the actions which
‘your children shall do during their
‘whole life time, and which will be
‘properly the fruits of their souls,
‘will always retain something of the
‘sweetness and of the purity of those
‘wholesome waters which they drew
‘in their Infancy from the holy Scri-
‘ptures.

I believe, Sister, that nothing
needs to be added to these Words,
issuing out of so holy and so elo-
quent a mouth, upon an occasion
wherein the Holy Ghost communi-
cated to him not only the lights
which he bestows on all them who
preach the Gospel; but wherein,
according to the common opinion
of Divines, he assisted him more
particularly

particularly than he did the other Doctours, to give him entrance into the sentiments and feelings which he had inspired into St, *Paul*, and which this great Patriark explicated to his people.

Now if you desire to know more fully the importance of this second means I have proposed to you ; take the pains S. *Aug. Conf.*
l. i. to read in that excellent

Translation which is published of the Confessions of St. *Augustin*, four or five of the last Chapters of the first Book.. You shall see how that great Saint examining there all the actions of his life , by the help of the lights of that Grace which he had received in Baptism, and which ever after he had strengthened, makes it appear, that the study of Poets 'and profane Authours, is in regard of children who are engaged therein, as a Sea full of Monsters 'and of rocks, where the best provided suffer shipwrack ; and that

the choicest and most eloquent Words of the Courtiers of *Augustus*, are but Golden Vessells full of Poyson, which are presented to us by drunken Doctours and by men who have lost their right reason and their good sense.

You will see how he there brands with Idolatry this manner of instructing children, and that addressing himself to God as it were to complain to his Divine goodness of the Tyranny which is exercised upon their spirits by instilling Vice into them by these studies, he exclaims and utters these admirable Words :
 'What then, Lord, was there no other means to exercise my spirit and my tongue? Without doubt,
 'O Lord, had I discovered your praises in your sacred Scriptures, and had they made me read them, they had settled my heart and had tyed it to your service : whereas it having wandred among the Fables and the unprofitable inventions
 'ors

sons of the ancient, it is become
 'the unhappy and unfortunate Prey
 'of those bloody Birds, whereof you
 'speak in your Gospel; and I have
 'but too much experienced that
 'there are many manners of sacrific-
 'ing to the Rebell-Angels.

And do not think that St, *Ferome*,
 St, *Chrysostom*, and St, *Augustin*, were
 the first who reprov'd this disorder,
 and who recommended to children
 above all things to learn the holy
 Scriptures, and to make them the
 subject of their principal Lecture,
 and of their most serious occupati-
 ons. St. *Paul* himself
 prayes the care which
Lois the Grandmother of
Timothy, and his Mother
Eunice took, to instruct him from
 his Infancy in the sacred learning :
 and after he had put *Timothy* in re-
 membrance, with great comfort of
 the sincere Faith of these two holy
 Women, he excites him to remain
 constant in what he had learned,
 Considering,

2 Epist. to
Tim. v. 5.
 chap. 2.

Considering, (says he *Ib.* 3. 15.) that you have been nourished from your Infancy in the knowledge of the holy Scriptures, which are able to make you wise unto Salvation, through Faith which is in Christ Jesus.

The sacred Scripture attributes to the care which the Parents of *Susanna* took in educating her in the Law of *Moses*, and in instilling into her the fear of God from her Infancy, all the Glory of that Virtue which she made appear in resisting the strongest temptation wherewith a person of her quality could be assaulted; chusing rather to expose her self to death and to confusion wherewith she was threatned, than to offend God. *Susanna*, (says the Scripture, *Dan.* 13. 2.) was very beautiful, and one who feared God, for her Parents being just, had brought her up according to the Law of *Moses*.

Josephus attributes the eminent Virtue of the Mother of the *Ma-*
chabees

chabees to the excellent Instructions which her Father gave her in her youth ; who frequently entertained his children with the examples of Virtue which are found in the sacred Scripture.

Tract. de Machabæis.

And *Eusebius* observes that the Father of *Origin* did not only teach him humane learning , but also the holy Scripture, some passages whereof he caused him every day to learn and recite.

Euseb. l. 6. c. 1.

Yet, my Sister, notwithstanding all the care you can take to teach your children the obligations of Christianity, and to forbid them the songs and the verses which express the beauties of Women and the passion which men have for them ; although you permit them not to read Romances and to take no other Books into their hands but the Holy Scripture, and the Works of the Fathers of the Church : all this

this Prudence nevertheless will be vain, if you instruct them not your self by your own good examples ; and if what you do, sets not incessantly before their eyes those Truths which you have had care to cause them to learn in Books.

The Third Means.

Example.

*S. Chrys. bo. 4.
super. 2. ad.
Thess. c. 2.*

ACTIONS, says St. *Chrysostom*, have altogether another force than Words over the spirits of men to correct them. This moved St. *Paul* to recommend Virtue so earnestly to servants : because it hath so much power, that it makes it self esteemed in persons of meanest degree, and makes them by its means to become very useful in Families.

And as to what concerns children
in

in particular, it is to them so natural to become like their Parents in their manners, that our Saviour in the Gospel *John*. 8. 39. makes use of no other argument to convince the Jews, that they were not the children of *Abraham*, but because they performed not his actions; and that on the contrary they were the children of the Devil, because like to him they loved murder and lying. And *St. Chrysostom* proposes as an infallible Rule to such as will marry, to consider the Life of the Father and of the Mother of the person to whom they desire to joyn themselves, thereby to judge certainly of their good or of their bad qualities.

The foundation of this truth is, that children having received from their Parents the beginning and the bud of their own passions; if the Fathers and the Mothers suffer themselves to be transported in
their

their childrens presence, this bud
sprouts up and strengthens it self,
and the passions take new and more
deep roots in their hearts : Besides
that, the respect they are bound to
have for their Father and for their
Mother permits them not to condemn
their actions : And as they are not
capable to chuse in them what
they ought to honour, the incli-
nation which Nature hath given
them to love them and to esteem
them, induces them to love and to
esteem their very Vices, and easily
to embrace their most dangerous
conceptions and opinions : which

*S Greg. in Pa-
storali. c. 2.*

gave St. *Gregory* occasion
to say, ' That a fault ex-
' tends it self prodigious-

' ly by the means of example, when
' he who commits it, is honoured
' by reason of the eminence of his
' rank and of his estate : And to

*S. Aug. in
Psal. 136.*

' St. *Augustin*, that all a
' childe can do in so weak
' and tender an age, is

to

'to consider his Parents, and blinde-
 'ly to perform what he sees them
 'practise. Let not your Daughter
 'says St. *Ferome* to a La-
 'dy of quality, ever see
 'any thing in you or in
 'her Father which may engage her
 'in any fault by imitating you ;
 'and remember that you must ra-
 'ther conduct and govern her by
 'good Example than by Words.

S. Ferom. in
Ep. ad letam.

The very Pagans have acknow-
 ledged that all disorders in the
 World come from the bad Example
 which Fathers and Mothers give
 to their children. 'Would to God,
 '(says *Quintilian* ,) that
 'we were not our selves
 'the cause of the cor-
 'ruption which appears in the man-
 'ners of our children. We bring
 'them up in delights from their
 'tenderest Infancy : and this soft e-
 'ducation , which we call indul-
 'gence ruins insensibly the forces of
 'their Spirit and of their Body.
 'What

Quintil. l. 1.
Instit. c. 3.

What will not a childe desire in
his more advanced age, who when
he is yet scarcely able to go is
wrapped in Purple, and knowing
not yet how to pronounce a plain
word, knows scarlet, and can gape
after the most precious Stuffs ?
They are taught to taste the most
exquisite Dainties before they can
express their desires. They grow
up in Coaches and in Litters, and
if they must put their foot to the
ground, there are servants on each
side to lean upon and to support
them. We take pleasure to hear
them speak unseemly words, and
oftentimes they are cherished and
applauded for uttering such pro-
fane and infamous things as one
would be ashamed to hear and en-
dure in the most debauched per-
sons. Nor do I wonder at it :
We our selves teach them : They
hear us speak all these things :
and they see what liberties their
Fathers take with Women, and
their

'their Mothers with Men : Almost
'all our Feasts resound with unchaste
'Songs ; and most shamefull things
'pass in the greater part of our En-
'tertainments and Divertisements.
Children accustome themselves to
behold and to imitate these disor-
ders : this custome passes into na-
ture : and these unfortunate wretch-
es learn to commit these irregulari-
ties even before they are capable to
comprehend their excess and their
 enormity.

I think, Sister, that Christians cannot
hear a Pagan discourse thus, without
blushing that they should have less
feeling of these disorders than he
had ; or that they should not make
it appear they had better apprehen-
sions thereof by their practise.

Will you then acquit your self
well of your Duty , and bring up
your children (as *St. Paul* ordains)
in the Fear and in the Discipline of
our Lord ; live your your self in
this Fear and in this Discipline. Pra-

Use meekness and humility, that you may render them more docible and submissive : Let the respect you have for all the proceedings of your Husband teach them to honour him and to fear him : Let your modesty in your cloathes and dresses instill into them an aversion from all worldly vanities : Let the humanity wherewith you command your domesticks, teach them to treat them civilly. Finally, be you such towards God as you would have your children be to him and to your self : and forget not these words of our Saviour : *Luk. 9. 41. If any one is a cause of Scandal and of falling to one of these little ones who believe in me, it were better for him to have a Millstone made fast to his neck, and that he were cast into the Sea.*

The Fourth Means.

Prayer.

IT would be a small matter for a Christian Mother to give holy Instructions to her children, to cause them to read good Books, and to practise before their eyes what she would have them to practise ; if she applies not her self seriously to Prayer, and if she endeavours not by little and little to render them capable to entertain themselves with God, and to ruminate in his presence what they have been told, what they have read, and what they have seen practised with edification, that so they may reap their profit by them.

I know that they have taken up in the world a certain Idea of Mental Prayer, which makes them imagine that it is an exercise too hard and too high for many people , and

that it is only proper for such persons as have made already a large progress and are greatly advanced in the spiritual life. They fancy it to be as it were a humane Art, and as an effect of curiosity and of presumption : and as soon as one mentions meditation, they represent to themselves Methods, divisions, and a multitude of Discourses and thoughts, which require a great contention of spirit. Yet surely this manner of prayer demands only the Heart : It is the most natural occupation of Piety and of Faith, and the proper effect of the feelings one ought to have on the one side of Gods greatness, and on the other side of ones own weakness, necessitie, and misery : so that the simplest persons, and the very children are capable thereof, as soon as they begin to use their reason, and to be sensible of their own wants.

For in how many different manners do they express themselves e-
ven

ven in their very Infancy, to make their Fathers and their Mothers and such other persons as govern them, understand their wants and their pains ? How ingenious are they to explicate their joys, their sadnesſes, their inclinations and their averſions ? Make they not uſe of divers crys, of different accents of the voice, and of various motions of the body to diſcover the thought and the deſire of their Hearts ? And do they not render with a marvellous dexterity all theſe ſignes as conformable as they can to their wills, to the end they may become intelligible ? Every thing ſpeaks in their little Body; their Eyes, their Geſtures, their Laughter, and their Tears : Finally, know they not how by an hundred different ways to get what they deſire, and even to force them that reſiſt it to yeild at laſt and to grant it them ? Why then, as they encrease in age, and as their ſpirit

B b 3

opens

opens it self; may one not endeavour to teach them to ask of God what they stand in need of, and to ask it of him in that strong and perswasive manner in which the heart knows how to explicate it self and how to make known its affections and its motions ?

S. *Aug.* l. i.
Conf. c. 9.
 n. 2. 3.

St. *Augustin* relates, that among the exercises of his Infancy, having met with certain servants of God, ‘who invoked him in their Prayers, and having learned of them (as far forth as he was capable to frame some *Idea* of God) that he was something very great and sublime, and that although he was concealed from our senses, he could hear our Prayers and help us in our needs ; he began (very Childe as he was) to implore his assistance, and to address himself unto him as to his refuge and to his place of security. I learned (says he, raising up

‘up himself to God) and taught
‘my stammering tongue to invoke
‘you ; although I was little , the
‘affection wherewith I prayed you
‘to hinder that I might not be
‘whipped in the School , was not
‘little.—For it is true that I no
‘less apprehended the chastisements
‘and the punishments which I re-
‘ceived from my Masters, than Men
‘apprehend the greatest torments ;
‘and that they beg not with greater
‘instance to be delivered from
‘them, than I conjured you to re-
‘move from me these torments of lit-
‘tle Children.

Behold, Sister, how advantagious
this encounter with these men of
Prayer, was to this great Saint, and
how children in their low age are
capable to address themselves to
God , and to demand of him with
eagerness what they desire , when
they are taught to conceive as far
forth as they are able, that it is from
him alone they ought to expect it.

The same Saint speaking of a sickness he had in his Infancy, and which they believed had brought to death's door, attributes the fervour and the faith wherewith he

Aug. l. i.
Conf. chap. i i. demanded to receive
Baptism, to that which
he had heard spoken of
the eternal life which was promised to us by the mystery of the
Incarnation of Christ Jesus, and to the care his Mother had as soon as she had brought him into the
World, to cause him to be marked with the sign of the Cross upon the forehead, and to put him afterwards into the number of the Catechumens. So true it is, that Truth makes very strong impressions in the hearts of children, when one knows how to accomodate it to their capacity, and mildly and familiarly to engage them to employ themselves before God, and to demand of him grace to love him.

Thus,

Thus, Sister, when children finde difficulty in learning their lessons, they are to be made to comprehend as far as they are capable; that Wit and Knowledge comes from God, and that it is to him they must address themselves in the difficulties they have in their studies. When they shew any violent Passion, as a disorderly love for Play, or an Envy or criminal Jealousy against their Brethren or their Companions, you are to endeavour, by making them see the disorder of that passion, to induce them to demand of God to cure them, and to desire of him to render them more prudent, more moderate, and more charitable. When they ask of you a new Coat or Garment, or any thing of like nature, teach them to demand it first of God, in making them rightly understand, that it is from him you have the Money wherewith to buy it; and that if you refuse them,
it

it is because they have not yet prayed enough.

Finally, it is in this manner, that by causing them to make reflections upon all the little arts they frequently employ, to obtain what they desire, or to avoid the chastisement they have deserved, whether it be by protesting they will be more obedient, or by making a thousand blandishments, you must strive to make them conceive how they ought either to demand pardon of God for their faults, or obtain of him what they desire.

'Tis true that in order to this, it is necessary you should use towards children a kinde of sweet speech, and such words as are insinuating, perswasive, affectionate, tender, and in brief full of a certain unction, whereof very few persons are capable. You must not tell them these things in a dry and harsh manner, nor with authority

thority and command, but with love and by making your self as it were a little one with them; and you must gain their heart to render them capable of an exercise which is totally of the heart, and whereof no one is capable, who hath not his heart fixed on God, however clear-sighted and sufficient he may otherwise be. But how should the greatest part of Mothers, employing themselves only in worldly affairs, and having their heart divided between so many cares, be capable to instill into their children this holy practise of Prayer; especially since they themselves most commonly can only reade in their Primmers what Prayers they finde there, without ever having applied themselves to joyn thereunto the Interiour Prayer, which is the Soul and the Essence of Prayer?

Yet it is this Interiour prayer which is the most precious and most necessary food of Piety. There's nothing

thing whereby more to establish ones self in the gust of the things of God, and in the disgust of the things of the World : Without this exercise, all other exercises of Piety and Vocal Prayer it self are but dryness and languishments ; and one acquits himself of Vocal prayer rather out of custom and by a simple conviction of the spirit, than by love. This made a famous Authour say, that one ought never to divide prayer into Mental and Vocal, as if one could with piety pray Vocally, separating it from the Mental prayer.

*Bellarm. de
Orat. ch. 2.*

Not but that Vocal prayer is very profitable when it is well performed and accompanied with attention. It excites us to recollect our selves, and to raise our thoughts to God. It advertises us and instructs us what feelings we ought to have in our hearts, and serves us (as St. *Augustin* notes,) to represent to our selves what

*S. Aug. Ep.
111. ad Probam.*

what we ought to ask of God. But it must be an expression of the affections and of the dispositions of our soul, and proceed from the abundance of our heart. *My heart rejoiced, (says the prophet,) and my tongue hath expressed the feelings of my joy. Psalm. 25. My heart and my flesh, (says he elsewhere ,) have joyntly testified to God the joy which I take in him.*

It is just , that we being bound to honour God, according to the Body, as well as according to the spirit, we should adore him , and pray to him , by our words and by our voice, at the same time we adore him by our thoughts and by the application of our heart. But this heart must of necessity be pure ; and to be pure, it must be employed upon God , thereby to make the worship of the Body and the exteriour homage which we render him , to be reasonable and holy. Vocal Prayer therefore

fore ought not to be considered but as far forth as the Prayer of the heart conducts, purifies, and sanctifies it, and as far forth as it is joyned to it to raise it up to the throne of God : But on the contrary, this Prayer of the heart which is made in silence and in Recollection, is all alone very profitable and very holy, and sometimes it is even more profitable to particular persons than if there were joyned to it the recital of Vocal Prayers, or then if the noise and the elevation of the Voice were there employed ; because one testifies to God more Faith, and because we address our selves to him in a manner more conformable to that which he is and to that which he demands of us, by adoring him and entertaining him only with our thought and with our heart, then if we make use of Words. *God is a spirit* (says our Saviour,) *and he desires such Adorers as adore him in spi-*
rit

rit. He sufficiently understands our desires and our demands, although we express them but by our sole thought : so that we sometimes make our selves better understood of God by elevating our selves to him with all the fervour and with all the extent of our heart, when we are fully recollected and when we employ nothing that is exterior and sensible, than if we joyn together in our Prayer the heart and the voice, because that may diminish our attention, which (generally speaking) must be greater and more compleat when one hears nothing without, and when one suspends all the use of sense and of speech.

Why, say St. *Ambrose*,
 'should we rather pray
 'in Recollection and in
 'secret than in making
 'a noise with our Voice ? Hear the
 'reason, which we will only draw
 'from an example which is ordinary
 'among

S. *Ambr.* l. 6.
de Sacram.
 c. 4.

'among men : If you will present a
 'Prayer to some person who hath
 'a very quick hearing, you do not
 'believe that you need to cry out
 'aloud, but you content your self
 'to speak to him in the tone of an
 'indifferent voice : and we only
 'raise our voice to make our selves
 'understood by such as are hard
 'of hearing. 'Tis not therefore
 'reasonable to think, that God
 'hears none but such as strive to
 'speak very loud : Such a fancy is
 'injurious to his Omnipotence : But
 'he who prays in silence, gives a
 'singular proof of his Confidence
 'and of his Faith : He acknowledges,
 'that God penetrates and sounds the
 'heart, and he testifies by praying
 'to him in this sort, that he doubts
 'not, but that he hears his pray-
 'er before he hath explicated it by
 'Words.

S. Aug. ep.
Prob.

"One might wonder,
 (says *St. Augustin* in a
 letter he writ to a holy
 Dame

Dame touching Prayer,) "that God
"although he knows what is neces-
"sary for us before we ask it of him,
"will nevertheless have us ask it ;
"if we did not know that what he
"thus ordains us to do, is not that
"he may know our will, since that
"cannot be concealed from him,
"but to enflame our desires by the
"instance of our prayers , and to
"render us capable to receive that
"which he is ready to grant us.
"For by how much his Presents
"are great and magnificent , by so
"much our hearts are little and li-
"mited to receive them. Therefore
"the Scripture says : *Open your*
"*Hearts.*

"Now these so excellent and so
"sublime Goods *which the Eye hath*
"*not seen*, because they are not co-
"lours ; *which the Ear hath not heard*,
"because they are not sounds ; and
"*which are not elevated in the heart of*
"*man*, because the heart of man
"ought on the contrary elevate it
"self

“self towards them : these Goods ,
“I say, shall be communicated unto
“us with so much more abundance
“by how much we have believed
“with more Faith , hoped with
“more Confidence , desired with
“more Ardour.

“’Tis therefore by a continual
“Desire, founded upon Faith, Hope,
“and Charity, that we pray with-
“out intermission.

“But if at certain hours and cer-
“tain times we employ Words in
“prayer, ’tis only to animate us by
“those exteriour signs to conceive
“these holy affections , to make us
“observe what progress they have
“made in our heart, and to excite
“us to encrease them. For the ef-
“fect of our prayer is by so much
“greater by how much the ardour
“of our desires hath been greater.
“So that when the Apostle says ;
“*Pray without ceasing* ; he intends on-
“ly , that we should desire without
“ceasing to obtain that happy life ;
“which

“which is no other than the eter-
 “nal blisse of him who alone can
 “give it us. If then we demand this
 “of God incessantly, we pray incef-
 “santly.

“But because the cares and In-
 “cumbrances of the World cool some-
 “times our desires, we recall at
 “certain hours of the day our spi-
 “rit to prayer ; and we re-place be-
 “fore our Eyes by the Words which
 “we address to God this last end
 “whether we ought to tend by our
 “desires ; for fear lest that which
 “begins to fall into Tepidity should
 “pass into a Coldness, and proceed
 “in the end to be totally extinguish-
 “ed, if it be not re-inkindled by fre-
 “quent prayers.

“This being so, it cannot be bad
 “or unprofitable to employ much
 “time in prayer, when our leasure
 “permits it, that is, when it hin-
 “ders us not from acquitting our
 “selves of other laudable and neces-
 “sary things to which our duty

“lignes us ; although in these very
 “occupations we ought always to
 “pray by the activity of our de-
 “sires.

“For it is to be observed, that it is
 “not one and the same thing to
 “pray along time or to pray with
 “many words, as some imagine ;
 “but that there is a difference be-
 “tween a long and continual desire,
 “since it is written , *That our Lord*
 “*passed over the night in Prayer, and*
 “*that he prayed very long.* And there
 “is reason to believe that he would
 “induce us thereby to imitate his
 “example, he who prayed so per-
 “fectly to his Father in the time of
 “his mortal life , and who hears us
 “so mercifully with his Father in e-
 “ternity.

“They say, that our Brethren the
 “Hermits of *Egypt* make frequent
 “Prayers, but very short, and that
 “they only lift up their hearts to
 “God from time to time by lively
 “and ardent prayers, without stay-
 “ing

“ing too long upon them, for fear
“lest this application and this fer-
“vour of spirit so necessary in pray-
“er, should relent or be dissipated;
“if this prayer were too continual.

“This also gives us to understand
“that as we ought not to weary
“and blunt our spirit by forcing our
“selves to entertain it in this fer-
“vour when it begins to slacken ;
“so we ought not to hasten to in-
“terrupt it when we feel it conti-
“nues : Because, if on the one side
“one ought to bannish from pray-
“er the superfluity of Words, one
“ought on the other side to sustain
“it by continual desires and de-
“mands, so long as the spirit per-
“severes in its application and in
“its fervour. For to speak too much
“in prayer , is to employ superflu-
“ous Words to ask a thing necessa-
“ry ; and to pray much, is by ho-
“ly and continual motions of the
“heart to press him to whom we
“pray to render himself favourable

“to our demands. But oftentimes
“this passes more in sighing than in
“speaking ; Discourses have not so
“great a part as tears ; and then it
“is, that he whose eternal word
“made all things, makes it appear
“that they are not the temporal
“Words of men which are pleasing
“to him , but their sighs and
“tears.

’Tis then, Sister, this prayer of
the heart and this entertainment
with God which is done in silence,
in recollection, in the disengage-
ment from all exterior things, and
by the interior sighs and affections
of the soul , that Christian Mothers
ought to make their Children love
and practise. ’Tis a Yoak which is
good for them to bear from their
youth, and as soon as they begin to
make use of their understanding and
their reason : ’Tis a Yoak which
replenishes the Soul with comfort
and sweetness : ’Tis a Yoak which
sustains and strengthens , and ren-
ders

ders them who bear it, capable to raise up themselves above themselves, and above all earthly objects.

And do not alledge to me, says St. *John Chrysostom*.

S. Chrysost.

“*foftom*, that Children are not capable of this fervour, of this collection, and of this application which Prayer requires ; since we have in Scripture the examples of feveral children and of many young people, who have by the means of Prayer drawn upon them very great blessings. *Samuel* was but twelve

Samuel.

“years old when God called him in the Temple, and discovered to him the designs he had upon the house of *Heli*. *Solomon* was very young

Solomon.

“when he made that admirable Prayer which moved God to render him the wisest and the most powerful Prince that ever was. Finally, *Daniel*

Daniel.

“was no more than eight

" or nine years of age when by
 " a feeling of piety he refused to
 " eat the Meats presented to him
 " from the table of King *Nabuchodo-*
 " *nosor* : and by the means of Fasting
 " and Prayer he merited those ex-
 " traordinary gifts which rendred
 " him at the age of twelve years the
 " deliverer of the chaste *Susanna*,
 " and afterwards the Miracle of his
 " age. Nor must Mothers alledge
 their domestick affairs and the cares
 of their family to dispense them-
 selves from following their Pray-
 ers ; since we see (in that little

Recueil de pi-
etc.

Marg. de Por-
tug. Dutcheffs
of Parma.

Collection of Pietie now
 newly printed ,) that a
 Princess of our days pre-
 scribed to her self a me-
 thod of praying three
 times every day ; to wit,
 half an hour in the Mor-
 ning, half an hour at mid day, and
 half an hour in the Evening : " For
 " if persons of that condition , and
 " so much engaged in the world as
 princes

“Princes are, have the fidelity to
 “apply themselves to this Exercise
 “and acknowledge the need and
 “the fruit thereof : what a lesson
 “should not this Example give to
 “all other persons who have more
 “leasure and liberty ? and with
 “what ardour should all Mothers
 “endeavour to follow it ? Mothers,
 “I say, who ought as much as they
 “possibly can, to instill into their
 “Children this holy custom of fre-
 “quent prayer ; and to have always
 “at hand these excellent Words of
 “St. *Augustin* to that ho-
 “ly Widow of whom S. Aug. epi. ad
Proban.
 “we have formerly spo-
 “ken : The more you labour to go-
 “vern holily your house, the more
 “you ought to employ your self di-
 “ligently in prayer ; without embu-
 “ying your self in the affairs of the
 “World and in exterior things,
 “but only as far forth as Charity en-
 “gages you.

CHAP.

CHAP. XIV.

What is most opposite to the Application of these Maxims and of these Advices in the Christian Education of Children.

THERE are two things particularly which hinder Fathers and Mothers from following the Maxims of the Gospel and the Advices of the Fathers of the Church in the Education of their Children, to wit, *Custom and Ambition.*

The First, although most commonly, it hath no more lawful foundation than the disorder of Inferiours and the remissness of Superiours, makes it self nevertheless to be followed by all the world. It gains the heart and the spirit of them who most resist it : and as *S. Augustin* excellently says, it choaks Christians, and stifles in them the most tender feelings

lings of piety by the very example of Christians.

The Second transports the spirits of men to seek after goods of the World. It serves it self of the natural desire we have of glory, to make us seek it in the estate of a high fortune. And at the same time when Custome hinders parents from following the Evangelical Maxims in the Education of their children, by instilling contrary principles into them, Ambition withdraws them from them by applying all their thoughts and all their affections to the temporal settlement of their children.

Here it is that I pray you to observe the cunning of the Devil to deceive us, and what art he makes use of to destroy us. Parents cannot chuse but labour in the Education of their children ; and it is a feeling which is too natural to them not to be inclined thereto even with some sort of violence. He will not therefore

therefore fight openly against it and labour to destroy it ; but he dexterously turns this inclination towards an end which is altogether carnal and terrestriall ; and shutting their eyes against the lights of Reason and Faith, he presents to them a false day-light, which causes them to make a thousand false steps, I would say, which engages them by humane respects to follow in the Education of their children the ayre of the World , and the Rules which worldly corruption hath introduced.

Resolve therefore, my Sister, to renounce all that the world approves, and to enter upon thoughts opposite to them which the World inspires into its bond-slaves. You will finde no difficulty to follow this counsel, if you reade the 15. and the 17. Chapter of *St. John*, where Christ Jesus instils into his Disciples so strong an aversion from the world, that in
good

John ch. 15.
and c 17.

good truth I think one cannot believe the Gospel, and live without trembling in the esteem and approbation of the world.

Now when I tell you that you ought to dread nothing more than to live according to the World; think not that I pretend you should (having children) leade a solitary life, and break all the customs which Blood and Friendship permit unto you whilst you live upon earth. 'Tis not that which Christ Jesus demands of a person engaged, as you are, in Marriage. I desire only that you keep in your discourses and in all your proceedings, so great a modesty, so great a reservedness, and so perfect a sweetness, that your sole exterior may condemn all the Vanities and all the pomps of the World.

I desire that entring into company, they who are so gorgeously cloathed may blush at your simplicity, and that your modest dress may
give

give them a confusion in their excesses.

I desire that your children may be cherished by all the world by reason of the Innocence and the piety you have instilled into them ; that all Fathers and all Mothers should envy your happiness because of their obedience ; and that they be not sought for in Marriage but because of their Virtue and their Modesty.

Finally, I desire that your house should be so well regulated, and your domesticks so well instructed, that all things with you may breathe nothing but Piety and Honesty :

S. Chrysost. and (as *St. Chrysostom* says) that your house

in particular may be as it were a little draught and an image of the whole Church.

For this end, Sister, you must unfetter your self by little and little from all creatures, not studying to scrape up wealth for your children ;

you

you must not rob the poor of their due to content your covetousness and to bereave your Children of the protection of God who is their true Father. *If our Lord himself builds not a House, in vain (says the prophet Psal. 126. 1.) they labour who strive to raise it up. To raise it extremely high is to seek its ruine, Prov. 17. 17. And he who governs himself by a spirit of Avarice troubles and overthrows his house, Prov. 15. 27. And if (according to St. Augustin) 'tis God who makes the poor and who makes the rich ; why* S. Aug. bo. 48
 should you so much disquiet your self for your Children? Why should you not have a confidence in his providence ? Why should you not employ all your cares to render them gratefull to him, and a part of your means to procure for them Intercessours and Freinds near his Divine Majesty, *Luk. 16. 9.*

For the rest, Sister, although God should give you grace to observe exactly

ably in the education of your Children all that we have here represented unto you, and that you should apply your self totally to instill into them the Maxims of the Gospel and of the Fathers of the Church, and to imprint in them a horreur of all that is contrary thereunto : You are nevertheless to leave the event entirely to God, committing to his Wisdom and to his Goodness to make your sollicitudes profitable to your Children.

For as you ought to look only on his Glory in the pains you take to educate them according to the Laws of the Gospel ; if he suffers you to be frustrated in some of them of the fruit of your labour, and that they should neglect all the good feelings which you have endeavoured to instil into them, to abandon themselves to the passions and to the disorders which reign in the World : you ought in this to submit your self to his holy Will, as in every thing else,
and

and to beware of suffering your self to be transported to any words of murmure, or to believe that God had not accepted your cares and your pains ; since nothing will happen to you in this, which he hath not permitted to befall many Saints.

Finally, I observe in the holy Scripture that the *major* part of them who have been particularly favoured of God, have all of them received displeasure in some of their Children.

Adam had the grief to see his younger Son murdered by his elder Brother , and to see that elder Son by a just judgement of God to be a Vagabond and Fugitive upon the earth for the punishment of his crime. *Adam.*

Of the three Sons of *Noah*, one of them discovered to his Brethren with contempt the undecent posture wherein he had found his Father in his drunkenness, instead of hiding it from himself, *Noah.*

himself, through respect, as did his other Brethren; which drew upon his posterity the malediction of his Father and that of God.

What displeasure had
Isaac.

Isaac for the dissention which was between *Jacob* and *Esau*, and which obliged him to banish *Jacob* many years from him, and to send him into *Mesopotamia*, till such time as *Esau's* anger was appeased? Did not *Esau* marry strange Women against his will, against which he had so great an aversion that he expressly recommended to *Jacob* not to imitate therein his Brother, and never to take a Wife among the children of *Canaan*?

Jacob had the affliction to see four
of his Children fall into
Jacob. a great crime, of which

Joseph who was his youngest, accused them before him. He had the displeasure to hear, that *Reuben* who was his eldest Son, had abused *Bala* one of his Wives. The indiscreti-

on of *Dina* his only Daughter, was the cause that she was carried away and ravished by *Sichem* who was a young Lord of his Neighbourhood. *Simeon* and *Levi*, two of his Children, entred into a confederacy without his leave and against his will to revenge this fact ; and killing all the subjects of that Prince, exposed their Father, as he himself complained, to the hatred of all his Neighbourhood. All the world knows the affliction which the jealousy of his Children against *Joseph* caused him to undergo, and the sorrow he had for the captivity of *Benjamin* whom he so tenderly loved.

Aaron saw two of his Sons who were consecrated to the service of the Altar, punished with death for having committed a fault in the exercise of their ministry ; and he was so lively touched therewith that he could not eat that day of the meats which had been offered in Sacrifice, nor apply him-

self as he ought to the functions of his Priesthood ; because (as himself says ,) he had his heart and his spirit overwhelmed with sorrow for this loss.

Heli. The great Priest *Heli*, who was a very holy man, had two very wicked Sons, who after they had caused him much displeasure by the disorder of their life, made him dye with grief when he was informed in what manner they were slain, and the dreadful chastisement they had drawn down from Heaven by their crimes upon the whole people of *Israel*.

Samuel. *Samuel* had but two Sons whom he had established Judges of the people. But they were no sooner raised to that dignity , but they suffered themselves to be corrupted with presents , and appeared so self-interested and so unjust , that all the people rejected them and demanded a King of *Samuel* to place in their stead.

What

What displeasures did not *David* receive from his children ? *Ammon* his eldest Son committed an Incest with his Sister *Thamar* : *Absalon*, his second Son, slew *Ammon* at a banquet, to revenge the injury done to his Sister : and this Wretch having recovered the friendship of his Father, studied secretly to raise the people against him : then openly declaring himself and taking arms, forced him to fly from *Jerusalem*, abused his Wives in the sight of all the people, and had the insolence to pursue him with his weapons in his hand, and to give him battle.

Now if you desire to know why God permitted that these great men, for whom he had done so many wonders, and to whom he had testified so great love, received notwithstanding such sensible displeasures from their children, and that these children did so strangely degenerate from the Virtue and the

piety of their parents ; it is easy to answer you, that it is to teach Fathers and Mothers who have not the merit of these so illustrious men,

First, that they are indebted only to Gods grace, that their children cause not to them the same displeasures ; and that it would little avail them to have applied themselves with much care to the education of their children if he did not bless their endeavours.

Secondly, that the greatest tryall which can befall a Christian Father, and which God makes use of to prove his fidelity and his submission to the orders of his providence, is to permit his children to fail in their duties and in what they are bound to render to God ; and that thus Fathers and Mothers ought to dispose themselves to support these sorts of afflictions and tryalls, how hard soever they be, with Christian dispositions, when

whenever he shall please to send them.

Thirdly, that as it is a matter of great difficulty not to commit some fault, either in the manner of educating their children, or in over-much indulging them, or finally, in being too much tyed to them in a humane way ; God according to the immutable order of his Wisdom, who punishes us by the same things whereby we have offended him, makes use of children to chastise Fathers and Mothers for the faults they have committed upon their consideration. Thus God punished the incontinence of *David* by taking out of the world the Son he had by *Bathsheba* ; and revenged afterwards the Adultery committed by him in secret with this Woman, by the abuse which *Absalon* made of his wives in the open sight of all his people.

Finally, God permits that parents should receive displeasure from their

D d 4

children

children , not only to humble them , and to try their fidelity, and to punish the faults they may have committed in their Education ; but furthermore to purify the rational affection they have for them, and to teach them to love them, not because of the sweetness they finde in the submission and the respect they render them, but because they belong to God. For God will have them accustom themselves to look upon him alone in all they do for their children, and to surmount all the difficulties which occur in the designe they have to bring them to his service , even to suffer patiently the contempt they make of their advertisements ; and to pursue them by the example of *St. Monica*. *ca.*, in spight of all their resistance, till God hath touched their heart, and till they have obtained their conversion by their tears and by their perseverance,

rance, as that Saint obtained it for
St. Augustin.

You will perchance tell me that I exact great things of you ; that I demand you should do all your actions in a spirit of Piety and Zeal for the interests of God ; that you should be perpetually employed to procure his glory in the children he shall please to give you ; and that by consequence I engage you to a continual Prayer, since I propose unto you a conduct, and Maxims which you cannot keep without being powerfully supported by him whose help we obtain by humble prayer.

All this is true, Sister, and I aver that to acquit your self worthily of the obligation you have to give your Children an entirely Christian Education; you are to follow in this Education the Maxims of the sacred Scripture, and the Advices of the Fathers of the Church ; to apply them from their tender Infancy to
them

them particularly whom you design to live in the World ; to embrace the means which may enable you in this generous enterprise ; to overcome the oppositions which you shall meet therein ; and to imitate perfectly the excellent Idea's of the holy Education I have here traced to you in the conduct of God , and that of his Church ; I avouch , I say , that to acquit your self worthily of all these Duties , you stand in need of very powerful Graces , and you ought to live in a continual search and in a profound adoration of the designs of God upon your Children.

You are very instantly to crave of him the use of his Lights to enter into the knowledge of their necessities ; you are to abandon your self to his Spirit for the choice of such sentiments and feelings as you ought to instill into them, and of the times when your chastisements
and

and your instructions will be profitable unto them ; and you must pray unto him ; that since *he who plants and he who waters is nothing* , he himself will give virtue to your Words , that he will engrave in their hearts his Fear and his Love ; and that as he would make use of you to give them the Life of Body , and to employ your cares to procure that of their Soul by Baptism , he will also make use of you to conserve and strengthen in them his Spirit and his grace.

To conclude, you are to propose to your self the attaining of a very high perfection , and the faithful practise of all the most Christian Virtues ; and to make it appear to the whole world by the Christian Education of your Children , that you engaged not your self in Marriage upon humane considerations , or upon any other score unworthy of Christianity ;
but

but (to make use of
lib. of the the terms of St. *Au-*
good of Mar- *gustin*) , *That you were*
riage, c. 25. *not a Wife nor desire to be*
a Mother, but for the love
of Christ Jesus , and for the interests
of his Church.

F I N I S.

